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THE PREACHING VOCATION AND VOCATIONAL PREACHING

Part I

It is almost axiomatic that a man who is happy in his chosen profession enthuses about his work. He seems to suffer from the mild delusion that all other people share his deep interest. Thus a doctor, with the slightest encouragement, will kindle about both his vocation and his own particular specialty. Lawyers seem to take perpetual delight from the front page of the daily paper, wherein they can see the makings of a half dozen historic decisions. When talking to young people either formally or casually, these professional men seldom fail to declare that their state in life is well worth aspiration.

Actors and engineers, firemen and architects, lifeguards and statesmen, all to a great extent are the salesmen for their various employments. They are happy in their life work, they find much in it that is worthwhile, they would like to see their numbers grow; and they say so. There is one important and mystifying exception. In general, this pattern is not followed by priests.

They are professional men, and presumably happy in their work, but *they don't talk about it.* Rare indeed is the priest who speaks formally or even casually of his vocation. Whether this is due to a strange humility, or a natural reticence, or an alarming unawareness of how important such enthusiasm is, it would be difficult to say. But the fact is there. When, for instance, did *you* last preach on the priestly state? Every week hundreds of thousands of young Catholics go to Mass and hear a sermon. Why aren't they more often impressed with the worth of a spiritual vocation? (As will be seen further on, the Pope recently asked and answered the same question.)

"Ah, but with such preaching young people would enter the religious state because of our enthusiasm, all the while lacking real vocations." It is a gross exaggeration of this danger to take the attitude that a vocation comes directly from God through no human intermediary, and hence that it is much better not to talk about it. "If God wants vocations, He will see to it without my

preaching." St. Ignatius Loyola has a good answer to that one: we should pray as though all depended on God, but we should work as though all depended on ourselves.

Or one might sincerely exclaim: "I can't get up there and talk about what a great thing it is to be a priest; it would sound as though I were doing nothing but praising myself." This, though sincere, is none the less specious. When a lawyer or doctor or teacher says that there is a glory in his profession, we never remark to ourselves that he is indulging in self-praise; we clearly see that he is praising his vocation. Would anyone, for instance, say that William Lyon Phelps was an egotist for writing *The Excitement of Teaching,* or Ellery Sedgwick for *The Happy Profession*? They liked their life work, liked it to such an extent that they could write entire books on it. Yet priests are curiously silent. How often has a pulpit resounded with the words of Lacordaire, seen on so many Ordination cards, which offer in beautiful language what youth loves best . . . a challenge?

> To live in the midst of the world with no desire for its pleasures. To be a member of every family, yet belong to none. To share all sufferings, to penetrate all secrets, to heal all wounds, to go daily from man to God, to offer Him their homage. To return from God to man, to bring them His pardon. To have a heart of iron for Chastity and a heart of flesh for Charity. To teach and instruct, to pardon and console, to bless and be blessed forever. O God, what a life, and it is thine, O Priest of God.

This superb statement is delivered from the pulpit almost exclusively in a First Mass sermon; and most people attend such Masses only once or twice in their lives.

Enough about the fact that priests don't happily enthuse about their life work the way other professionals do; the reason for this I do not claim to know, but I do propose a remedy. It takes the form of suggestions for preaching on our way of life and the splendor thereof. There is no need to bludgeon young people, or to imitate the not-too-legendary nun who says: "I want every boy in this room who is going to be a priest to put up his hand." Surely, though, between this approach and that of appalling silence there exists a mean.

From the surprisingly large amount of literature on our subject, three categories seem to be of the most worth for sermonizing and for ordinary conversation on the priestly state: (1) recent vocational literature; (2) twentieth century Papal pronouncements; (3) patristic and medieval writings—Chrysostom, Ivo, Hilary, etc. Since the reader can readily come by recent vocational literature (and it is well worth investigation) in either periodical or book form, we will not here concern ourselves with it. This paper will offer suggestions and quotations from the second and third categories. They are not as easy to secure unless one has access to a large library, and hence quotations and suggestions from such sources should be of much value. The remainder of the present writing will deal with modern Papal pronouncements, and a second essay will cover the patristic and medieval field.

Unquestionably the exhortation of Pius X, *Haerent animo,* and the great encyclical *Ad Catholici sacerdotii* of Pius XI hold first place among the recent documents of the Church on the subject of the priesthood. These noble letters, addressed to the clergy of the world, were written by two Popes whose total years of priesthood at the time of writing were over one hundred years. They evaluate the place of the priest in divine and human society, stressing his pre-eminence before God and man. It is impossible to come away from a reading of them without a newer and deeper realization of the significance attaching to a sacerdotal vocation.

PIUS X

Haerent animo was addressed to the clergy of the world by Blessed Pius X on his fiftieth sacerdotal jubilee, Aug. 4, 1908.[1] One of the leading ideas is that of service, a motive that each year draws thousands of idealistic young people into religion, medicine, and teaching. "The priest is not priest for himself alone, but for others: 'For every high priest taken from among men is ordained for men in the things that appertain to God' (Heb. 5:1)."[2] This single idea offers scope for a sermon, and even supplies the ap-

[1] A good translation (though with several annoying misprints) can be found in *All Things in Christ, Encyclicals and Selected Documents of Blessed Pius X,* ed. V. Yzermans (St. Paul, Minn.: St. Helena's Workshop), pp. 199-211.

[2] *All Things,* p. 200.

posite text. A ready development would be to go over the four roles of, for example, a confessor and indicate the parallels—judge, father, doctor, and teacher.

Another "service" idea stressed by the Pope depicts the priest as a messenger or courier or diplomat carrying out God's designs for mankind. It offers a development by comparison with governmental employment, the thousands of people from ambassadors and consuls to code-clerks and customs men who bring a knowledge of America to the world and a knowledge of the world to America. "We do not possess the office of the priesthood in our name, but in that of Jesus Christ. . . . 'For Christ therefore we are ambassadors' (2 Cor. 5:20). It was on this account, too, that Christ numbered us not among His servants, but among His friends: 'I will not now call you servants. . . . But I have called you friends, because all things whatsoever I have heard of my father I have made known to you. . . . I have chosen you and appointed you, that you may go and bear fruit' (Jn. 15:15)."[3]

In addition to this concept of service, the Pontiff stresses the sublimity of a vocation, quoting with great effect the words of Saint Charles Borromeo:

> What is it that the Lord has not put in my hands when He has put in them His only begotten Son, co-eternal and co-equal with Himself? In my hands He has put all His treasures, sacraments, and graces: He has put the souls than which nothing is dearer to Him, which in His Love He preferred to Himself, which He redeemed with His blood. In my hands He has placed heaven, which I can open and close to others.[4]

That last sentence, used as a text, and developed by outlining the sacrament-dispensing office of the priest, could become a powerful sermon illustrating the co-operation between Christ and His priesthood to effect the salvation of mankind.

PIUS XI

It is difficult to conceive of a priest who has not made his own the noble encyclical of Pius XI on the priesthood. With Chrysostom's *De sacerdotio,* and Manning's *The Eternal Priesthood,* it

[3] *Ibid.*, pp. 200 f.

[4] *Ibid.*, p. 201.

stands gigantically above all other literature on this subject and offers material for a score of sermons.[5] The reader is here offered a series of quotations which should be thought of almost as texts for sermons. They are all taken from the first quarter of the encyclical which is devoted exclusively to emphasizing the splendor of a vocation:[6]

(1) The human race has always felt the need of a priesthood: of men, that is, who have the official charge to be mediators between God and humanity, men who should consecrate themselves entirely to this mediation, as to the very purpose of their lives, men set aside to offer to God public prayers and sacrifices in the name of human society. . . . Wherever religion is professed, wherever altars are built, there also is a priesthood surrounded by particular marks of honor and veneration.

(2) The priest is the minister of Christ, an instrument, that is to say, in the hands of the Divine Redeemer. He continues the work of the Redemption in all its world-embracing universality and divine efficacy, that work that wrought so marvellous a transformation in the world. Thus the priest, as is said with good reason, is indeed "another Christ"; for, in some way, he is himself a continuation of Christ.

(3) . . . the Apostles, and their successors in the priesthood, began to lift to heaven that "clean oblation" foretold by Malachy. . . . And now that same oblation in every part of the world and at every hour of the day and night is offered and will continue to be offered without interruption till the end of time: a true sacrificial act, not merely symbolical, which has a real efficacy unto the reconciliation of sinners with the Divine Majesty.

(4) . . . the ineffable greatness of the human priest stands forth in all its splendor; for he has power over the very Body of Jesus Christ, and makes It present upon our altars.

(5) The Christian, at almost every important stage of his mortal career, finds at his side the priest with power received from God, in the act of communicating or increasing that grace which is the super-

[5] A recent work deserving of the highest commendation is *The Priest in Union with Christ,* by Garrigou-Lagrange, O.P. (Westminster, Md.: Newman Press, 1952).

[6] Translations can be found in *The Catholic Mind,* XXIV, 41-79; *AER,* XCIV, 262-95; also a commentary in same, XCV, 460-70, 593-600. Another fine commentary is Walsh, *The Priest, God and the World* (New York: Benziger Brothers, 1937).

natural life of his soul. . . . The priest accompanies the Christian throughout the pilgrimage of this life to the gates of Heaven. He accompanies the body to its resting place in the grave with rites and prayers of immortal hope. And even beyond the threshold of eternity he follows the soul to aid it with Christian suffrages, if need there be of further purification and alleviation. Thus, from the cradle to the grave the priest is ever beside the faithful, a guide, a solace, a minister of salvation and dispenser of grace and blessing.

(6) What a comfort to the guilty, when, stung with remorse and repenting of his sins, he hears the word of the priest who says to him in God's name: "I absolve thee from thy sins!" These words fall, it is true, from the lips of one who, in his turn, must needs beg the same absolution from another priest. This does not debase the merciful gift: but makes it, rather, appear greater; since beyond the weak creature is seen more clearly the hand of God through whose power is wrought this wonder.

(7) . . . [the Church sends her priests] everywhere as unwearied heralds of the good tidings which alone can save and advance true civilization and culture, or help them to rise again. The word of the priest enters into the soul and brings light and power; the voice of the priest rises calmly above the storms of passion, fearlessly to proclaim the truth, and exhort to the good; that truth which elucidates and solves the gravest problems of human life; that good which no misfortune can take from us, which death but secures and renders immortal.

It would be an impertinence to suggest or develop themes based on these quotations. The mere reading of them sets the mind to work filling out the sketch of a talk. But as a general help, it would not be out of place to urge that some development similar to the Pope's own be used; this is the one for the first part of *Ad Catholici sacerdotii,* and it might itself suggest more ideas:

A priest, by vocation, is a teacher and defender of youth.
an apostle of education.
a dispenser of Sacraments.
a leader of social reform.
the director of all prayerful activity.

Hence, his dignity, his power, his glory.

PIUS XII

Although not so well known (except *Menti nostrae*) because delivered as private allocutions, the writings of the present Pope are most deserving of our investigation. Some of them have not before been englished and others are difficult to come by, so they will be quoted from rather liberally to be at hand for readers who might not be able to track down the full texts.

At the Vatican Palace, on June 24, 1939, the Holy Father addressed a sermon to the seminarians of all nations who were being prepared in Rome for their priesthood. Using the Gospel metaphor of light, he told them:

> Christ Our Lord, as you all know, said to His Apostles: "You are the light of the world" (Mt. 5:14). A light sheds light, the sun brings warmth. Wherefore behold your duty, see what is the labor proper to a Catholic priest: he is to be the supernatural sun, enlightening the minds of men with the truth of Christ, and enkindling their hearts with the love of Christ.[7]

Three years later, writing to the Bishops of Bolivia on the subject of seminaries and seminary education *(Haud mediocrem)*, the Pope exhorts them to great care in the training of the younger clergy,

> . . . because the dignity of a priest is the most exalted one, a priest who is rightfully called "another Christ," and because he possesses a treasure that no words can convey, namely his power over the actual and the mystical Body of the Divine Redeemer.[8]

In 1946 when many people the world over were wondering what attitude the Vatican would take toward the crucial Italian elections, Pius XII gave his annual allocution to the parish priests and Lenten preachers of Rome *(Ci torna sempre)*. The subject was the duties of priests in public life. The allocution made world headlines the next morning, but only as a news report; few read the actual text. In the course of his address the Pontiff said:

[7] "Sollemnis Conventus," *AAS*, XXXI, 245-6. English extracts and summary, *Homil. and Pastoral*, XXXIX, 1350.

[8] *AAS*, XXXIV, 234.

The priest . . . is a minister of the Church and he has a mission which includes . . . the entire circle of religious and moral duties of his people. . . .

Religion and morality in their tight union compose an indivisible whole. The moral order and God's commandments have a force equally for all fields of human activity, without any exception. As far as the fields stretch, so far extends the mission of the Church, and also the teachings, warnings and the counsels of the priest to the Faithful confided to his care.

The Catholic Church will never allow herself to be shut up within the four walls of the church. The separation between religion and life, between the Church and the world is contrary to the Christian and Catholic idea.[9]

More suitable, perhaps, for sermon material would be the letter *Quemadmodum tibi,* addressed on Dec. 4, 1948, to the Minister General of the Capuchin Order on the priest and the exercise of his apostolate and of his ministry. In it the Pope declares that in our day and age it is not enough to labor in the churches alone for the salvation of men. It is not enough to labor in the churches to which, as he remarks, "the greater number of those who are in need do not come."[10] But where then? The sacred ministry, he asserts, can find its scope in the fields, in the offices, in the factories, in the hospitals, and in the prisons. Then, in a bold statement of fact, the Pope says that the sweat of the apostolic toiler must mingle with the sweat of the laboring classes; light must be brought to minds that are festering with class hatred; class hatred must be cut out of their hearts *(exulceratus),* to be replaced by the peace and love of Christ.

This, we may note, is the type of idealistic-factual appeal which was used, with evil intent, so successfully in our own country during the twenties and thirties by the agents of international Communism. Through their appeal they led thousands of young people, burning with idealism, into the meshes of the Party. The appeal drew young people and caused them to devote much of

[9] *AAS,* XXXVIII, 187 (Ital. text). English extracts and summary, *The Catholic Mind,* XLIV, 301-02, 321-23. For commentary on this and seven other Pastoral Exhortations of Pius XII, cf. J. C. Fenton, "The Holy Father's Discourses," *AER,* CXX, 277-88.

[10] *AAS,* XLI, 65.

their lives to Communism; they vainly hoped to better society by intrinsically evil means. Cannot such an appeal now be used to draw their children to Christ?

Pius XII, in his encyclicals *Mystici Corporis Christi*[11] and *Mediator Dei*,[12] reminds the world that the priesthood is one of the greatest gifts of our Divine Redeemer, but his chief work on the subject is the lengthy Apostolic Exhortation *Menti nostrae* of the Jubilee Year.[13] This document ranks with those of Pius XI and Pius X, the three forming a comprehensive and eloquent declaration on every aspect of the priestly state. Among the striking statements pertinent to our theme are the following:

(1) The priest . . . is marked with an indelible character whereby he becomes a living image of our Saviour. . . . He enters upon this most sublime ministry on guidance from Heaven and "is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins" (Hebr. 5:1). To him must come everyone who desires to live the life of our Divine Redeemer, and to receive strength and solace, and food for his soul. Similarly, from him must be sought appropriate remedies by everyone who endeavors to return from a life of sin to moral good. Hence all sacred ministers can rightfully apply to themselves the words of the Apostle of the Gentiles: "We are God's helpers" (1 Cor. 3:9).[14]

(2) The priest is, as it were, the voice of Christ, Who, through His consecrated minister, begs from His most merciful Father the graces of redemption. The priest is the voice of Him to Whom the host of angels and saints in heaven and the multitudes of Christians on earth are united in order to give due glory to God. The priest is the voice of Jesus Christ, our Advocate, and at the pleading of His voice, the limitless treasures of His merits are thrown open to us.[15]

(3) If the Virgin Mother of God is on fire with love for everyone, she assuredly extends to priests a special love, for they reproduce in themselves the living image of Jesus Christ.[16]

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[11] *AAS*, XXXV, 193-248. English translation, *The Catholic Mind*, XLI, 1-44.

[12] *AAS*, XXXIX, 521-95. English translation, *The Catholic Mind*, XLVI, 321-88.

[13] *AAS*, XLII, 657-702. English translation, *The Irish Ecclesiastical Record*, 49-80.

[14] *AAS*, XLII, 659. [15] *Ibid.*, p. 671. [16] *Ibid.*, p. 701.

During the course of his writing, the Holy Father points out the fact that parents, spiritual directors, pastors, and such should make ready the souls of those whom the Holy Spirit will call. Priests should do this, he says, in their catechetical instructions, in their sermons, and in private conversation. They should "take sedulous care to refute those prejudices and false opinions which are today so widely disseminated against the priesthood."[17] Conversely, they should stress the dignity, beauty, and usefulness of such a life. As for parents: "let fathers and mothers, of all classes of society, send fervent prayers up to heaven, that they may be found worthy to have at least one of their children consecrate himself to the service of God."[18]

WHO IS TO BLAME?

On Sept. 15, 1952, the Pope delivered an allocution to some seven hundred Mothers General and other Sisters *(Nous vous adressons)* on the subject of the decline in numbers of vocations to the Sisterhood. But he speaks in a manner that makes it clear he has in mind the need of priests' and brothers' vocations too. And with a firm purpose of fixing blame, the Holy Father cites as one of the principal causes of the decline:

> . . . priests or laymen, *preachers,* orators, or writers . . . [who] no longer have a word of approval or praise for virginity vowed to Christ; who, notwithstanding the admonitions of the Church and contrary to her thought, *have over a long period of years given to matrimony in principle a preference over virginity;* who extend themselves even to the point of presenting it as the only means capable of assuring to the human personality its development and its natural perfection.
>
> Let those who speak and write in this way be fully aware of their responsibility before God and the Church.[19]

This seems to be matter for an examination of conscience; in His Holiness' opinion our pulpits no longer resound with defense of virginity; growing alarm and awareness of the social evils of divorce and birth control have led to an unprecedented defense of the institution of marriage to the detriment of the celibate life.

[17] *Ibid.*, p. 683. [18] *Ibid.*, p. 683.
[19] *AAS*, XLIV, 824 (italics added).

The Pope calls for a restoration of balance in our preaching; when this is done, he opines, one of the chief obstacles to vocations will be removed.

In recent years there have been raised up by God in the Church great priestly heroes, so acknowledged by freedom-loving peoples of every faith the world over. As a fitting close to this discussion of the dignity and sublimity of the priesthood (and as a useful illustration for any vocational sermon), I suggest the following thoughts uttered at his trial by Aloysius Cardinal Stepinac:

> For my convictions I am able to bear not only ridicule, hatred, and humiliations, but—because my conscience is clear—I am ready at any moment to die. Hundreds of times during the trial I have been called "the defendant Stepinac." There is no one so naive as not to know that with the "defendant Stepinac" here on the bench sits the Archbishop of Zagreb, the Metropolitan, and the head of the Catholic Church in Yugoslavia. You yourselves have many times appealed to the accused priests present to acknowledge that only Stepinac is guilty for their, the people's, and the clergy's attitude. Stepinac, the man, cannot wield such influence, only Stepinac, the Archbishop. . . .[20]

(To be continued)

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[20] Cf. "Document D," in Richard Pattee's *The Case of Cardinal Aloysius Stepinac* (Milwaukee: The Bruce Publishing Co., 1953), p. 238.

MORALITY OF PRIZEFIGHTING

St. Thomas points out that to take pleasure in the unnecessary sufferings of man belongs to the vice of brutality or savagery and this form of pleasure is an emotional perversion because it is opposed to the virtue of piety, to the respect and affection we are obliged to cultivate for one another. In the past the Catholic Church has discouraged bullfighting, cock-fighting, and similar spectacles because of the brutalizing effect they have on the people who witness them. If such spectacles are immoral when only animal suffering is involved, then *a fortiori* prizefights should be immoral because there is needless human suffering involved.

—George C. Bernard, C.S.C., in *The Morality of Prizefighting* (Washington, D. C.: The Catholic University of America Press, 1952), p. 30.

THE SYMBOLIC DEATH OF CHRIST IN THE MASS

It was not until the Protestant innovators denied that the Mass was a sacrifice that theologians began to inquire sharply into its nature in order to show that all the essential elements of sacrifice were contained within it. To determine what these essential elements had to be was not particularly difficult. It was simply a question of synthesizing into a definition the substantial components of the sacrifices of Calvary and of those revealed by God in the Old Testament.

Careful study of these seemed to demand the following definition: a sacrifice is the outward offering to God alone by a priest of a material object of value which is physically destroyed. Although this definition expresses only the material, formal and ministerial causes of sacrifice, it was easy to ascertain also from the same revealed sources its efficient and final causes. All sacrifices under consideration owed their origin to God Himself. Their final cause, symbolized by the external rite, was to acknowledge God's complete dominion over man and, therefore, man's total dependence upon Him.

The external ceremony, therefore, which is directly designated by the word "sacrifice," contained three essential elements in its nucleus. The first of these was a material object of value, which might be called the *materia remota* of the sacrifice. The second was a physical destruction of this object. This, by analogy with the sacraments, may be termed the *materia proxima*. Since, however, the physical destruction of an object does not by itself have a precise meaning and may be done for various purposes (e.g. to obtain edible food, to prevent harm to one's self or others), its purely religious signification had to be determined by its outward offering to God through the agency of a priest. This outward offering, then, is the third and most important element of the nucleus of sacrifice. It may be called its *forma*.

Although theologians encountered some difficulty in explaining to Protestants how this outward offering was verified in the Mass, this was a comparatively minor difficulty and does not fall within the scope of this article. The sharpest challenge was concerned with the *materia proxima*, the destruction of the Divine Victim in

the Mass. Three questions particularly demanded an answer: (1) In which part of the Mass is its *materia proxima* to be found? (2) How is the *materia proxima* to be found in the part determined upon? (3) If we answer this second question by settling upon the Saviour's symbolic death as the *materia proxima,* what reasons can we give to justify the change from a physical destruction, placed in our original definition of sacrifice, into a purely symbolic one? We are especially interested in the answer to this third question, but will also briefly respond to the other two.

Even before the appearance of Pius XII's encyclical, *Mediator Dei,* most theologians held it as common and certain that the entire essence of the Mass was to be sought in the double consecration alone. Opinions of certain older theologians, who in addition to the double consecration required such parts as the breaking of the Host, the Offertory, the minor elevation and others, had been ruled out by convincing reasons. However, the opinion of Saints Robert Bellarmine and Alphonsus Liguori still persisted among a minority. These two great saints believed that the Communion of the priest together with the double consecration constituted the essence of the Mass. They viewed the consecration as the outward offering of the Victim, the Communion of the celebrant as the required "destruction." Out of respect for this opinion certain authors qualified as only *longe communior et probabilior* the thesis that the essence of the Mass is to be placed in the double consecration alone.

However, the opinion of the vast majority of theologians has been sanctioned and the opinion of the two great saints further weakened by at least two passages of *Mediator Dei.* In paragraph 112 the Holy Father states: "Nevertheless, as all know, in order to have completeness (*integritatem*) of the same sacrifice [the Mass], only the priest need be nourished with the heavenly food. . . ." Again, in paragraph 115, we read: "However, the sacred banquet belongs to the wholeness (*ad idem integrandum*) of the same sacrifice and to sharing in it by reception of the sublime sacrament; and whereas reception by the celebrant is altogether necessary, it is only earnestly recommended to the faithful." Since in both these quotations the Pope declares that the Communion of the celebrant is required only for the integrity of the Mass, he implicitly says that it does not pertain to its essence. We do not mean to say, of

course, that the Holy Father has so definitely excluded the opinion of Saints Robert Bellarmine and Alphonsus Liguori that it may no longer be defended.

Our answer to the first question, therefore, is that it is now certain that the entire essence of the Mass is to be found in the double consecration alone. Now for the second question. How is the *materia proxima* to be verified in the double consecration? How is any destruction or death of the Saviour to be found there?

All agree, and it is indeed an article of faith, that Christ can no longer suffer in any way, let alone be slain again. The opinion of Saints Robert Bellarmine and Alphonsus Liguori in no way runs counter to this revealed truth. The Divine Victim's "destruction" which they found in the priest's Communion in no way affected Christ physically. It merely meant that He ceased to be present in this particular Host after the priest communicated. Our faith teaches that no physical death of the Saviour can be the *materia proxima* of the Mass. Since this is so, however, we are justified in asking how there can be found any kind of destruction or death sufficient to make the Mass a genuine sacrifice, as we know it is. A vexing question, indeed, and one still hotly debated.

Before offering our own answer to this question, we do not intend to repeat here and refute the many solutions which have been advanced. We simply present some of them in a very cursory way. Faced with the difficulty, many theologians have felt that they had to change radically the very definition of sacrifice. Among these a few went so far as to say that neither destruction nor any other kind of change of the victim was an essential component of sacrifice. The entire substance of the rite consisted only in the outward offering to God alone by a priest of a material object of value.

Others maintained, especially in recent years, that although physical destruction is necessary for a genuine sacrifice, this holds true for only the first time that the object is offered up. If an object once destroyed in a sacrificial rite is restored to life or to its original entity, it remains a "perpetual victim" and may be offered up repeatedly in a true sacrifice without being destroyed again. According to this theory the search for a *materia proxima* in the Mass is a search for will-o'-the-wisp.

Another very small group of theologians came up with the idea that destruction as such was not the *materia proxima* of any sacrifice, but destruction only in so far as it involved the transmutation of a material substance into something more exalted. Thus in the Old Law the sacrifice of incense was not accomplished by the burning of the incense, but by the burning conjoined with its transformation into a fragrant odor. Hence in the Mass it is transubstantiation, the changing of the substance of bread and wine into the sacred Body and Blood of Christ, which constitutes the *materia proxima* of the sacrifice.

Other theologians, some of them outstanding, reformed the definition of sacrifice by eliminating the need for physical destruction and substituting in its place the word "change" or "alteration." This change would not be for the better as in the aforementioned opinion, but would necessarily entail a deterioration of some kind in the object offered, though not always a physical deterioration. Thus in the Mass the Saviour undergoes a kind of moral deterioration in so far as He in the Eucharist voluntarily deprives Himself of His right to manifest externally the glorious condition of His body. He is like a king in beggar's clothing, but He is in no wise intrinsically altered.

The various theologians who have authored, clarified and defended the preceding theories deserve high praise for their ingenious efforts to explain the sacrificial nature of the Holy Sacrifice. We cannot in this article take time to point out the merits and defects of each one individually. But one flaw of serious consequence seems to pervade them all. No matter which one is accepted, the Mass does not symbolize man's total subjection, utter creaturehood, stark nothingness before almighty God which is the very purpose of every sacrificial rite. If each Mass by itself does not symbolize God's absolute dominion over man, then its meaning as a sacrifice is dimmed and it would seem that it could be offered to some saint or other, not just to God alone. Only destruction of some kind expresses man's unconditioned dependence upon his Creator.

Hence a substantial number of past theologians and the majority of recent ones have retained the word "destruction" in their definition of sacrifice. It is true that they too have modified the definition, but not in one of its three basic elements. They merely add

to the definition that the destruction of the object offered may be real (in the sense of ontological or independent of the mind) as well as physical. Thus they find in the Mass an actually occurring destruction or death, but one which is symbolical or mystical, achieved by way of signs, but not a mere subjective illusion. This symbolical death is accomplished *vi verborum* by the double consecration.

Of course, all theologians admit that this external impression of death is created by the twofold consecration, but those who hold the theories summarized above believe that this symbolical death merely *recalls* Christ's physical death on Calvary. It is, therefore, an extrinsic adjunct of the Holy Sacrifice itself. The majority opinion which we are advocating admits that the symbolic death has this extrinsic function. The Mass necessarily commemorates the Cross. But the same mystic death also has an intrinsic function in the sacrifice. It is a symbolic death undergone by the Saviour in each and every Mass and is the *materia proxima* of the new Pasch. Although various authors differ in explaining just *how* this symbolic death functions as the destructive element required, they agree substantially that it is that element, and it would be outside our scope to enter into this matter in more detail.

This theory harmonizes better than any of the others with two declarations in the Council of Trent. In the first declaration the Council says that the Saviour after celebrating the old Pasch, "instituted a new one, Himself to be *immolated beneath visible signs (sub signis visibilibus immolandum)* by the Church through her priests."[1] Again, when comparing the Mass with Calvary, the Council states that the Victim in both sacrifices is the same, the principal Offerer is the same, but that they differ solely in the manner of offering *(sola offerendi ratione diversa)*.[2] The Council is quite evidently speaking about the *constitutive* elements of the two sacrifices. It says in the following sentence that the manner of offering on Calvary was bloody *(cruenta)*, that in the Mass it is unbloody *(incruenta)*. It, therefore, indicates that the symbolic death effected by the double consecration is a constitutive element of the Mass, not a mere necessary accessory. Moreover, it also seems to mean that this mystical slaying should be considered as being

[1] *DB*, 938. [2] *DB*, 940.

wrought upon the Divine Victim in each and every Mass: "And since in the divine sacrifice which is accomplished in the Mass, that same Christ is present and immolated in an unbloody way *(incruente immolatur)* who on the altar of the cross offered Himself but once in a bloody way *(cruente obtulit,)* the Holy Synod declares that this sacrifice is truly propitiatory. . . ."[3]

This interpretation of Trent is confirmed by our present Holy Father in *Mediator Dei* (paragraph 70) when he comments on the same words, "sola offerendi ratione diversa," of the Council. He says:

> Nevertheless the way in which Christ is offered differs. For on the cross He offered to God His entire self and His sufferings; the immolation of the Victim was achieved by a bloody death freely undergone. On the altar, however, "death will no more have dominion over Him" because of the glorified condition of His human nature, and hence the shedding of His blood is not possible. Nevertheless in accordance with the plans of divine wisdom, the sacrificing (*sacrificatio*) of our Redeemer is manifested in a marvelous manner by external signs which signify death.

According to this explanation the sacrificing, or act of sacrificing *(sacrificatio,* not *sacrificium),* in the Mass is manifested by the symbolic death of the Saviour. This symbolic death, therefore, would not seem to be a mere concomitant of the Mass whose sole function would be to recall Calvary, but an ingredient of the sacrifice itself, and one that occurs in each and every Mass.

The theory which we are advocating receives additional substantiation from other passages of *Mediator Dei.* For instance, in paragraph 68 we read: "The sublime sacrifice of the altar is not, therefore, simply a memorial of the sufferings and death of Jesus Christ, but a genuine act of sacrificing in which by an unbloody immolation *(sacrificatio* qua *per incruentam immolationem)* the High Priest does again what He already did on the cross, offering Himself up to the Eternal Father as a most acceptable Victim." According to the more evident meaning of this statement, the unbloody death accomplished in the Mass is not something extrinsic to the sacrifice, but a basic component *(sacrificatio* qua *per in-*

[3] *DB.* 940.

cruentam immolationem) of the act of sacrificing in each individual Mass.

Again in the same encyclical (paragraph 92) we come across the following:

> That unbloody immolation by which, when the words of consecration are pronounced, Christ becomes present on the altar in the state of Victim, is effected by the priest alone as bearing the person of Christ, not as representing the faithful. But by the very fact that the priest places the Divine Victim upon the altar, he presents the same as an offering to God the Father for the glory of the Most Blessed Trinity and the good of the whole Church.

In this passage the Holy Father seems to exclude the need of a visible offering which would be distinct from the immolation. Since at Mass the priest is acting in the name of Christ, he is acting in his official capacity as priest. But it is the official duty of a priest to offer sacrifice. Hence if a priest acting as such immolates a victim, he at the same time and by the same act presents the victim to God. This is what happens in the Mass. The visible offering, the most essential element of sacrifice, is effected by the unbloody immolation. It follows, therefore, that the symbolic death is not extrinsic, but intrinsic to the Mass itself. It is an essential part of it.

Finally, another persuasive argument may be deduced from the same encyclical (paragraph 115): "Again and again it should be noted that the Eucharistic sacrifice by its very nature *(suapte natura)* is the Divine Victim's unbloody immolation which is mystically manifested by the separation of the sacred species and from their presentation to the Eternal Father." According to this, the symbolic death would not seem to be a mere external addition to the Holy Sacrifice, but part of its very nature. It would, therefore, be a substantial component of the Mass as a sacrifice.

We now come to our third and most important question. Assuming that the symbolic death is the *materia proxima* of every Mass while admitting that this is not yet certain, what reasons can we advance to justify our alteration of our original definition of sacrifice? We said in the beginning that a study of all revealed sacrifices excepting the Mass made it clear that their *materia proxima* was a *physical* destruction. But after examining the Mass we changed our definition in one important particular. We said that destruction

must be found in the Mass, but a different kind of destruction, a purely symbolic one. Now it is evident that a symbolic death is far from being a physical death. The two differ radically. Hence we must find reasons to explain the singular nature of the Mass, which alone of all revealed sacrifices is accomplished by a merely mystic immolation. These reasons will at the same time offer additional proof that the *materia proxima* of the Mass should be sought in the mystic immolation alone.

In the first place, from the very manner in which our Lord is present on the altar at the double consecration, no perceptible physical death of Himself is possible. He is not on the altar under His own outward appearances, but under those of bread and wine. Since, therefore, He is not perceptible to the senses, He cannot be visibly put to death. It is true that a material object of ineffable value, the Sacred Humanity of the Saviour (*materia remota* of the sacrifice), is on hand to be sacrificed. But since this Sacred Humanity evades all sense-perception, no perceptible physical death could be inflicted upon Him even if this were otherwise theologically possible. Now under the Old Law and on Calvary no object of sacrifice was present in this way. All of them appeared under their own accidents, directly perceived by the senses. Hence they could be and were perceptibly destroyed. But suppose that some one of them had been present in the same way that our Lord is now present at Mass? Would it be reasonable to say that such an object could not have been offered in sacrifice because it could not be perceptibly destroyed, or would it not be more reasonable to say that it could have been offered in sacrifice if it were subjected to a symbolic destruction, the only kind of which it was capable?

Again, not only is our Lord present at Mass under the appearances of bread and wine, but He is also there in a miraculous way transcending things around Him, even by the accidents of bread and wine. These accidents, no matter how close their union may be with the Lord's sacred body, are not His accidents. They remain the accidents of bread and wine and are sustained by the omnipotence of God as principal efficient Cause. They are in no sense a circumscriptive boundary measuring the Saviour's body. The natural law which requires that one material body be always bounded by another is suspended in the Eucharist.

From this truth it follows that no physical instrument of death can be applied to our Saviour's Eucharistic body. The application of such an instrument whether it be sword or fire or poison or germ would suppose that the Saviour's body in the Eucharist is circumscriptively present in space. Hence no physical death is possible for Him. Here again, we recall that none of the objects sacrificed under the Old Law was present in this miraculous way. But suppose that one of them had been so present? Would it have had to be excluded as a possible object of sacrifice, or would it not be more reasonable to say that it could have been sacrificed, but that its destruction would have been merely symbolical?

But there are even stronger reasons why the purely symbolic death suffices for the Mass. When an object under the Old Law was destroyed in sacrifice, it never revived numerically the same. The object was transformed into one or several other substances according to natural chemical and physical laws depending on the nature of the instrument of destruction, the nature of the object destroyed and the circumstances in which it was destroyed. Thus if a lamb were sacrificed in a holocaust, it was not only removed from man's use but it was converted into various other substances by the active agency of fire. Once so converted, the same numerical lamb was never restored to life.

However, let us imagine that a lamb once slain in a sacrificial rite had been restored to life again, numerically the same lamb. Would it have been necessary, in order to have a genuine sacrifice of the same lamb a second time, that it should be physically slain again? Or would it have not been more likely that a symbolic reenactment of its first slaying would have been sufficient?

Now, it is not a mere supposition, but a fact, that the same numerical Christ who once died in sacrifice on Calvary arose from the dead and is now present circumscriptively in heaven and sacramentally on our altars. Could we not expect, therefore, that the kind of death inflicted on the Saviour in the countless repetitions of Calvary in the Mass would no longer be a physical one? And does not this suggestion become much more cogent if we reflect that the Mass does not acquire any new merits, does not increase the deposit of Christ's merits upon which we must draw for our salvation, but is merely one way of applying these merits to ourselves?

Finally, and most important of all, even after Calvary God wanted men to express their total dependence upon Him by continuing the sacrifice of the Cross in an unbloody manner in the Mass. However, the only way that God's unlimited dominion over man and man's utter creaturehood can be symbolically expressed in a sacrifice is by the destruction of the object offered. Anything less than this fails to express *total* dependence upon God. And it is the specific function of the destruction of the object sacrificed to express this idea.

But in order to express it, a symbolic death serves as well as a physical one. The dove is universally accepted as a symbol of peace. However, to signify this notion, it is not necessary to have a dove physically present. A painting of a dove will convey the idea just as well. Similarly, in order to express our entire subservience to God in the Mass, no physical death of the Saviour is necessary. A representation of death, a symbolical inflicting of death upon the altar, accomplishes the purpose satisfactorily. But if the need for any kind of death is dropped out, the very first significance of sacrifice is lost or, at any rate, impaired.

The value of dignity of any sacrifice is measured principally by the gift offered and by the one offering. We use these same criteria in judging the value of human gifts. Hence the dignity of the Mass derives principally from the untold value of the Victim, Christ as man, and the nobility of the principal Offerer, Christ as man. But whereas the Saviour's sublime offering of Himself to God in our name expresses our earnest desire for union with God and consequently our attitude of loving affection, it does not express our utter nothingness before God and the attitude of profound reverence which this expression supposes. It is this reverence which is the initial act of religion. It precedes even love and indeed permeates love and all other acts of virtue. This reverence is outwardly expressed in the Mass by the symbolic death of the Saviour. No other deterioration or change of any kind need be looked for. For the symbolic death signifies our total dependence upon God as fully as did the Saviour's bloody death on Calvary.

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THE TABERNACLE VEIL

Station Firstword *speaking:*

I have been listening to a discussion about the tabernacle veil and find that nobody seems to know just what is what in this matter. The tabernacle veil, by the way, is really the conopeum, that enveloping cloth of fine material which is put around the tabernacle. Always it may be white, or it may be of the color of the day in the liturgical office. Never may it be black, however. When black would seem to be called for, violet is to be used unless white is retained.

Now, when the legislation of the Church treats of the tabernacle veil it naturally always has in mind that the tabernacle containing the Blessed Sacrament is constructed according to regulations, that it be what is called a liturgical tabernacle, one that stands free on all sides, so that it can actually be enveloped with a veil, like a huge ciborium, so to speak—and the veil around it is supposed to be the surest sign that the Blessed Sacrament is kept there, a surer sign even than the sanctuary lamp, since such or similar lights may be burning on or near other altars also.

Even in the decree on the custody of the Blessed Sacrament, the Church has in mind such a tabernacle and when referring to the veil takes it for granted that the tabernacle is so constructed that a veil can be put around it on all sides.

Wherefore, in all cases where the tabernacle is not so constructed that a real conopeum can be used we look in vain for prescriptions as to how it is to be adorned with a veil. There simply are no such prescriptions.

Hence, there is no obligation whatsoever to put any kind of curtain or curtains before the door of a tabernacle that is set into the altar, as many tabernacles are, so that it is impossible to put a veil around it. There is no obligation because that is not what the Church wants at all. She wants the tabernacle to stand free and strictly prescribes that a veil be all around it. If a tabernacle is not standing free so that a veil can be put all around it, it is not the kind of a tabernacle she wants and therefore she is not prescribing how that which she does not want is to be veiled.

From this some gather that it is not permitted to put curtains before the door of a "non-liturgical" tabernacle. The reasoning evidently is that because the tabernacle cannot be veiled as it ought to be, it should not be veiled at all.

This reasoning is not necessarily correct. We might say that, since the veil around the tabernacle is really a sign that the Blessed Sacrament is there, to put curtains before the door of a tabernacle around which a veil cannot be put because of the architectural structure, is a gesture in the right direction. One would like to comply with the wishes of the Church but is unable to do so. Hence, to show one's good will, so to speak, one does the best one can. And also in this case of curtains before the door, one either uses white at all times or changes the color according to the office of the day, as mentioned above, never using black.

It is a gesture in the right direction. But it is only a gesture. It is not complying with any law, because there is no law about hanging curtains before the tabernacle door.

Let each one, then, abound in his own sense. When he has a liturgical tabernacle let him remember the strict legislation of the Church, which allows of no exceptions, to have it covered on all sides with a veil, the conopeum. When he has no such tabernacle he may use curtains before the door if he prefers or, if he prefers, he may dispense with the use of curtains altogether. It is as simple as that.

Station Lastword *(?) speaking:*

Inasmuch as Station Firstword has spoken repeatedly about the law regarding the tabernacle veil, I wish to say that one law about this matter is found in canon 1269, wherein we are told that the Most Blessed Sacrament must be kept in an immovable tabernacle set in the middle of the altar, that the tabernacle must be well constructed, solidly enclosed on all sides, *properly adorned according to liturgical laws*, empty of all other objects, and must be so carefully guarded that all danger of sacrilegious profanation shall be precluded; to this is added the further development of that canon in the Instruction on the Careful Custody of the Most Blessed Eucharist issued by the Sacred Congregation of the Sacraments on May 26, 1938.

And the expression *properly adorned according to liturgical laws* is taken care of by the Roman Ritual, title four, chapter one,

number six: "Hoc autem tabernaculum, conopaeo decenter opertum. . . ." That's all in the Ritual about the tabernacle veil. This conopeum is a veil that resembles a tent and that should cover the tabernacle on all sides and on the top too. It is absolutely obligatory, as the Congregation of Sacred Rites has time and again said, referring also to the rubric of the Roman Ritual and to other decrees.

It is interesting to read what the various authors say about those curtains in front of the tabernacle door when a conopeum cannot be used because of the construction of the tabernacle. It all resolves itself to this, as far as I can see, that those curtains hanging before the door do not fulfil the law, but that where it is not possible to veil the tabernacle containing the Blessed Sacrament in the right way it would seem to be in the spirit of the legislation to hang curtains before the door of the tabernacle.

I suppose I might add here that it is an axiom in law that one who cannot keep the whole law is not obliged to anything if the matter commanded is indivisible, as a pilgrimage, but that one is obliged to a part if the matter is divisible and the reason for the precept is preserved in that part which can be kept. And it is considered that the reason for the precept is preserved if the part which can be kept contributes somewhat toward the purpose of the precept.

This could be applied to the Divine Office, fast and abstinence, etc. Can it be applied to the matter of the conopeum? One might reason that the material (matter) is indivisible for the simple reason that if you divide it into curtains or, better, make a curtain or two out of it, it is no longer the tent-shaped veil that is prescribed.

However, one might also reason—and such reasoning would be more scholarly—that the matter of the precept is here the covering of the tabernacle rather than the veil with which it is covered.

Hence, no matter how you look at it, it does contribute somewhat to the purpose of the precept to put curtains before the door of the tabernacle because, since the conopeum is the certain sign of the presence of the Blessed Sacrament, also the curtains are such a sign; and often that is the best that can be done.

The tabernacle veil, by the way, is called a conopeum because it is supposed to be draped over the whole tabernacle in the form of a tent. Wapelhorst says that it should hang down all around or

at least in front and that, if it cannot be used in the manner prescribed because of a tabernacle structure which cannot be remedied, it should be arranged in whatever manner seems to be best under the circumstances, in order that the law of the conopeum may be observed. He also says that even if the tabernacle is of silver or gold or other precious material this veil must be used, nor may a contrary custom be kept. White may always be used, he adds, and always must be used in exposition, but the color of the office may be used, except black, for which violet is used. Of course, he notes decrees. He also quotes Van der Stappen as saying that the conopeum has a practical as well as a symbolical purpose: practical, inasmuch as it nicely keeps the tabernacle from the least dust; symbolical, inasmuch as it recalls the tent of the Ark of the Old Testament and is used to show greater reverence for the Blessed Sacrament.—It may be made of linen, cotton, wool, silk, etc.

Paging through Durieux-Dolphin on the Eucharist, I came across a footnote apropos of the matter in hand which is rather startling in its implications: "When the tabernacle is so constructed that it cannot be properly surrounded by a conopeum, at least the door of it must be covered with a small veil; a very special construction may sometimes be sufficient reason to maintain a custom that is contrary to the liturgy. At St. Peter's in Rome, the tabernacle, an imitation of the *Tempietto* of Bramante, has no conopeum." One could seize upon the words "a very special construction" and "sufficient reason" and "at St. Peter's in Rome the tabernacle has no conopeum."

Last, but not least, I turn to Cappello, sometimes called rather broad in his views. Surely he will save the day. In Vol. I (1945 ed.), n. 329, I read, omitting the references to numerous decrees and authors:

> Tolerari nequit, loco conopei, ad ostium tabernaculi, in quo asservatur SS. Sacramentum, tabula ex metallo vel ex tela acu picta vel ex moderni temporis charta dicta oleographia, in qua apparent symbola SS. Eucharistiae, vel SS. Nomen Jesu, vel B. M. V. imago.
>
> Quamvis tabernaculum SS. Sacramenti sit argento vel auro aut alia pretiosa materia confectum, debet nihilominus conopeo tegi. Solum excusat physica aut moralis impossibilitas habendi aut retinendi huiusmodi ornamentum vel peculiaris eiusdem structura, non vero, saltem

per se et habitualiter, alia quaevis causa. Hinc corrigendi sunt nonnulli auctores etiam recentes, qui contrarium docent. Obstant enim decreta S. Rituum Congregationis.

Quaerunt DD. utrum contraria consuetudo hac in re sustineri possit. Quidam negare videntur, quidam affirmare; dicimus *videntur*, quia non clare et absolute suam proferunt sententiam.

Mature perpensis legibus liturgicis, certa videtur sententia negans, dummodo agatur de vera consuetudine contraria; nam si consuetudo non operiendi tabernaculum conopeo ideo invaluerit, quia forma aut structura tabernaculi reddat impossibilem conopei appositionem, aut attentis peculiaribus loci circumstantiis, id exigat decor et reverentia erga SS. Sacramentum, tunc adest impossibilitas physica vel moralis habendi aut retinendi conopeum, i.e. causa iusta excusans; proinde consuetudo hac ratione eaque sola inducta non est contraria iuri liturgico.

Is it a sin, and what kind of a sin, not to use the conopeum on the tabernacle that contains the Blessed Sacrament? Cappello does not expressly say. It is quite apparent that no sin of any kind is committed if, because the full prescribed conopeum cannot be used on account of the structure of the tabernacle, not even curtains are used in front of the door. There is no obligation under pain of sin to make a gesture in the right direction. Indeed, from the first paragraph of Latin above, one could even gather that in certain forms and cases it is forbidden—"vel ex tela acu picta."

But what if the tabernacle is so constructed that the real conopeum can be used? Is it then a sin, and what kind, not to use it? I suppose we could say that the conopeum is equal in importance with the antependium, which Cappello calls the *pallium altaris* and of which he says, among other things, in number 725: "Celebrare in altari quod caret pallio, vel nulla est culpa vel levis tantum; quod si altare sit marmoreum aut ex se satis ornatum, abest certe omnis culpa. Idque confirmatur consuetudine, quae, silente Sede Apostolica, pluribus in dioecesibus viget."

My summary. No conopeum: *culpa levis;* no curtains: *abest certe omnis culpa;* curtains because nothing better can be done: *laudabiliter.*

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NUESTRA SEÑORA

To the Catholic the word "tradition" has many facets and many interwoven connotations. It is not only his awareness that by it the faith once given to the Apostles has come to him "filtered free of every stain"; it is also his recognition that this centuries-old teaching finds living continuity and voice in the Church today. But in a more personal way it is the conviction that all of this has shaped his own life, and mind, and spiritual outlook. For, to the Catholic, tradition is not a matter of monuments or a harking back to the past but above all a living stream of faith and truth, of devotion and piety, of heroism and virtue that comes down to him here and now, and waters the life of his spirit. For all of this truth and holiness and devotion that has manifested itself through the centuries is also his in a very special and real way. And this is so because we are all bound into the Communion of Saints and every act and flowering of piety and devotion is taken up and by the power of God becomes an enduring treasure that enriches us, a merit that works to shape us according to the divine design.

It is because the Catholic understands this aspect of a living tradition that he is able to realize that there exists between Mary and the American Catholic a living bond that is unique and singular. For the men who brought the Catholic faith to this land of ours allowed that faith to flower in a tender and loving devotion to Mary under her many titles. This continent was made to speak with a thousand tongues in her praise. Mountain and valley, river and stream, mission and settlement were named after her prerogatives. Conquistador and Franciscan friar, Jesuit missionary and explorer all bear witness to their devotion to the Mother of God by the names they give to the New World. And finally the King of Spain completes the work when he dedicates all his possessions to her Immaculate Conception. Now all this dedication is not a thing of the past only. Nor does this devotion die with these men, or fall into decay with what they built. Rather by God's grace and love, which unites us all in the Communion of Saints, that dedication still remains and that devotion still lives to make intercession for us and to bind this nation of ours to Mary with ties that are as enduring as is her love for men.

Knowing this, then, any study of the history of devotion to Mary in America will always be more than an historical study. To the Catholic it will have an abidingly present aspect—the fuller understanding of the living ties that bind him and his land to the love of Mary and that continue as effective prayers for her intercession. And it is against this background that this article takes up the story of devotion to Mary in the Spanish foundations of California.

To understand the full significance of this work one must, of course, pierce through the haze of Elizabethan propaganda and see the men of Spain as they really were—as history shows them to be. For them the Catholic faith was no compartment of life but one of the poles around which their life revolved. It is expressed in the motto quite common to the Spanish soldiers of the counter-reformation: "Give your life for honor, and both your honor and your life for God." It is this spirit of the conquistador that finds its spiritual expression in the friar, the *"conquistador a lo divino"* in the contemporary Spanish phrase. The sense of daring, of sacrifice, of achievement, which animates the conquistador, animates the friar also—but for universal and spiritual ends. "Where the conquistador strove to acquire honor and greatness the friars strove hard to humble themselves. . . . For example was at first the only language in which the friars could convey their faith to the natives, and they spoke it even to the risk of death."[1] One of the friars *Montolinia,* having excoriated the greed of many conquerors and their ill treatment of the Indians, yet sees beneath all this a love of the faith which has made possible a great spiritual conquest:

> Even though they may have had sometimes a cupidity for wealth, let us believe it was by the way and not directly. For men whom God endowed with reason and who saw themselves in such hardships and dangers of death, so many and so many times, who would not believe that they would form and reform their consciences and intentions, and that they would be ready to die for the faith, and to enhance it among the faithful, and that such would be their chief and main objective? And these conquerors and all the Christians who are friends of God must rejoice deeply seeing such an accomplished Christendom achieved

[1] S. de Madariaga, *The Fall of the Spanish Empire* (New York: The Macmillan Company, 1948), p. 17.

in so short a time, and prone to so much virtue and kindness; wherefore I pray all those who may read this that they praise and glorify the Lord in the innermost of their souls.[2]

Thus whatever their failings the friar and the conquistador are bound by a common devotion to the Catholic faith and so both are found wherever the Spanish conquest extends. And both equally give expression to that common faith in a deep devotion to Mary their Mother and Patroness. It is this same grouping that lays the temporal foundations of the Catholic faith in California and gives voice to its transcendent mission.

For the California missions came into existence as an outpost of empire. By the seventeenth century the Russians had crossed Siberia and opened up trade with China. Then, early in the eighteenth century, Bering had discovered the strait that bears his name, had sailed down the North American coast and opened up fur trading. As a result the Aleutians and other islands became fur trading settlements for a stretch of a thousand miles. Finally, in the middle of that century, word was sent to Spain by its ambassador at Moscow that the Russians intended to push southward. The King of Spain, Carlos III, acted to make secure the frontier of his empire—Alta California was to be evangelized and colonized. Soldier and friar were to join in an expedition that would accomplish an immediate imperial purpose and an ultimate spiritual end. In the order of Galvez, the inspector-general, the expedition had a threefold purpose: "To establish the Catholic religion among the heathen people; to extend the dominion of the King; our sovereign; and to protect California from the ambitious projects of foreign nations." In the felicitous phrase of Agnes Repplier, "the sword of the conquistador was to be steadied and purified by the sword of the spirit."[3]

Spanish explorations had already paved the way for this work, and missionary zeal had been aroused by the reports. The Portuguese navigator, Juan Cabrillo, bidding his men to commend themselves to our Lady, had reached the harbor of San Diego in 1542. Seeking an overland route to California, the great Jesuit mis-

[2] *Ibid.*, p. 18.

[3] *Junipero Serra* (New York: Doubleday Doran and Co., Inc., 1933), p. 49.

sionary Father Kino had proved that California was not an island. In the description of his exploratory trip we find that ever-present devotion to the Mother of God which can only come from men who are imbued with it. It is so natural and so effortless that it testifies to a thinking permeated by this devotion. Thus from Father Kino we find that the expedition took with it a painting of our Lady of Loreto brought from Europe; and wherever Mass was celebrated the picture occupied a place on the portable altar. Father Kino in a lovely passage tells us:

> Various parts of the road were made so pleasant and beautiful by roses and flowers of different colors, that it seemed as if nature had placed them there to welcome our Lady of Loreto. Almost all day we were saying and chanting various prayers and praises of our Lady in different languages—in Castilian, in Latin, in Italian, and also in the Californian tongue; for (the) six natives of California . . . were so well indoctrinated and instructed in everything that they sang the prayers, which the father rector had already arranged for them in pretty couplets, in the California language. And we said with the holy Psalmist, "Thy justifications were the subject of my song in the place of my pilgrimage."[4]

It is this same spirit and devotion that informs the actual establishment of the missions in California. And here we have the witness of the diaries and letters of Father Crespi, the pupil and companion of Father Serra. He came with the founder of the missions to Mexico in 1749, was stationed with him at the College of San Fernando, and worked with him in the mountains of Sierra Gordo slightly to the north of the old Aztec capitol. Along with Father Serra he was sent to the Peninsula of California in 1767 and was placed in charge of the Mission *Purísima Concepción*. Two years later he was one of the band of friars selected by Father Serra to accompany the Portolá expedition to San Diego and Monterey. He joined with Portolá in achieving the first European expedition by land up the California coast and was one of the discoverers of San Francisco Bay. He alone participated in all the exploratory journeys; from San Diego to Monterey; from Monterey to the San Joaquin Valley; and from Monterey to Alaska. Of all these journeys he has kept superb records that enable us to see how

[4] Herbert Bolton, *Rim of Christendom* (New York: The Macmillan Company, 1936), p. 452.

deeply and richly devotion to Mary permeates their missionary efforts.

The journal opens at the last frontier of Spain, Santa Maria de los Angelos, and the account is like reading a liturgical year come to life in a new world. He describes stopping at a camp to celebrate the jubilee of our Lady of the Angels of the Portiuncula and saying Mass on that feast. Then he continues:

> ... after travelling about a league and a half through a pass we entered into a spacious valley well grown with cottonwoods and alders, among which ran a beautiful river . . . we halted not very far from the river, which we named the Portiuncula. . . . This plain where the river runs is very extensive. It has good land for planting all kinds of grains and seeds, and is the most suitable site of all that we have seen for a mission, for it has all the requisites for a large settlement.[5]

Here we have the first description of the location as well as the reason for the name of what was to be the city of our Lady the Queen of the Angels, more popularly known as Los Angeles.

Other illustrations abound in the journal of Father Crespi. Thus when the Portolá expedition was unable to find Monterey and a decision had to be made about abandoning the attempt, Father Crespi tells us that he said Mass in honor of the Holy Spirit and then asked that the decision be put off "until the following day the eve of the Immaculate Conception of the Most Holy Mary the patroness of the kingdoms of Spain."[6] Again on the expedition to the Northwest with Perez he remarks concerning their dealings with the Indians:

> While we were all reciting the rosary to *Nuestra Señora de la Purísima Concepción,* we heard singing again, and it was a third canoe. . . . When they noticed that no attention was paid to them because everyone was at prayer, they began to shout until the prayer of the rosary, and others special to some saints, were concluded and we were singing the *Alabado,* which caused them great admiration.[7]

This common devotional attitude appears again and again: "This afternoon after the daily prayer of the rosary to our Lady";[8] or, "In this way we made good progress thanks to God and His Most Holy Mother to whom a promise was made to sing a Mass on the

[5] Cf. Herbert Bolton, *Fray Juan Crespi* (University of California Press, 1927), p. 147. [6] *Ibid.*, p. 248. [7] *Ibid.*, p. 325. [8] *Ibid.*, p. 345.

day of her Nativity if she permits us to arrive safely";[9] or, arriving back at Monterey, "Thanks be to God and His Most Pure Mother who has allowed us to arrive safely at this port."[10] Something of the whole spirit and attitude of these expeditions still remains to be seen on a number of the Spanish maps and charts of the period. There are drawings of monks setting forth in little vessels while the Blessed Virgin looks down from the heavens; and frequently on the sails are mottos and ejaculations such as: "Mother of God show us the way."

Father Palou, the companion and biographer of Father Serra, gives us a number of similar incidents in the life of the Founder of the California missions. All of them show that this devotion is no mere formality but something that wells up from a habitual cast of mind and a deep-rooted conviction. He mentions arriving in Mexico from Spain on the Eve of the Immaculate Conception.[11] In describing their journey from Vera Cruz to the College of San Fernando he notes the cry of Father Serra seeking the ford of a river: "Hail Holy Mary. Is there a Christian on the other side of the river?"[12]

The description of the missionary effort in California continues in this same spirit. Narrating the beginning of the work in San Diego, Father Palou tells us that Father Serra raised the cross and "implored the special patronage of the most Holy Mary who on this day (July 16) is honored by the universal Church under the title of Mount Carmel."[13] Father Serra himself, reporting on his arrival at Monterey, writes: "I sang the first Mass . . . and then we sang the 'Hail to Our Lady' before the image of our most illustrious Queen which occupied the altar."[14] Father Palou also recounts the incident at the founding of the Mission San Gabriel when in the face of a band of threatening natives one of the friars produced a canvas on which was painted an image of Our Lady of Sorrows whereupon the natives dropped their bows and arrows and made them welcome.[15] Finally, Father Palou, in describing the life and work of Father Serra, states that his charity and love of God may be recognized in that inner joy which shows itself in outward expression:

[9] *Ibid.*, p. 362. [10] *Ibid.*, p. 365.

[11] F. Palou, *Life of Venerable Father Junipero Serra*, trans. C. Scott Williams (Pasadena: George Wharton James, 1913), p. 15.

[12] *Ibid.*, p. 17. [13] *Ibid.*, p. 79. [14] *Ibid.*, p. 98. [15] *Ibid.*, p. 127.

. . . that same joy he always manifested in the services in honor of the Virgin and the feasts of the mysteries, and when he saw his converted children, who, with a special devotion, came together to sing the most holy rosary of Mary Most Holy and the Antiphon *Tota Pulchra,* he would shed tears of tenderness and devotion.[16]

It is fitting therefore that his biographer should report his last resting place thus:

On the 29th of August 1784, in this Church of San Carlos de Monterey, in the sanctuary, before the altar of our Lady of Sorrows, the office of the dead having been been recited, and a requiem Mass having been sung, I gave ecclesiastical burial to the body of the Father Lecturer, Fray Junipero Serra, President and Founder of the Missions.

Lovely as is what remains of their building, it is this spirit of devotion and dedication to Mary that is the friars' richest and most permanent contribution to our American Catholic heritage. For while what they built has undergone many vicissitudes, this faith and zeal, this devotion and dedication do not die or change but endure and have been transformed into holy and redemptive and creative things for us all. Yet it might not be out of place here to point out that one of the many monuments they raised in honor of Mary still continues to play its part in the development of the life of the Mystical Body. It is the Mission from which the city of Los Angeles takes its name, the Church of Our Lady Queen of the Angels. Still situated in the civic center of this metropolis, the original building remains the center of a busy parish conducted by the Claretian Fathers. The focal point of its life is the twenty-four-hour-a-day exposition of the Most Blessed Sacrament. During the day the members of the various parish societies keep watch and pray. At night a Nocturnal Adoration Society whose members are drawn from all over the city continues the work of adoration and reparation in this Church built by the Franciscan missionaries. The spiritual conquistadors who planted the seeds of faith in California would ask for no more abiding monument to the fruitfulness and efficacy of their devotion and dedication.

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[16] *Ibid.*, p. 320.

Answers to Questions

CROSSING THE PICKET LINE

Question: Is it morally lawful for a group of workmen to go on a strike because they are not willing to cross the picket line of another striking union?

Answer: If the first group of strikers have no just reason for striking, the others are not justified in joining them; and the union leaders of the second group have an obligation to inquire into the lawfulness of the prevailing strike before co-operating with it. In the supposition that the strike is justified, a distinction is called for. If the second strike is to be directed against the same employers as the first, there would often be sufficient reason for the second group to join the original strikers. However, the second strike might directly affect other employers against whom the prospective strikers have no grievance—for example, the firm furnishing the raw material necessary for the operation of the industry in which the first strike has been called. In that event, a second strike may sometimes be morally permissible if the situation is very serious. Concerning this problem Msgr. MacLean says: "It might happen in a particular case that charity would oblige both the laborers and the employer of another firm to assist the strikers in their attempt to secure justice by refraining from business relations with an employer who is guilty of grave injustice. This, reason will surely demand, if they can do so without suffering any serious inconvenience themselves. But such cases are, according to the opinion of most authorities, rare" (*The Morality of the Strike* [New York, 1921], p. 117). It should be noted, also, that strikers making use of a picket line are bound to observe any civil laws that may have been passed on this matter.

THE OBLIGATION TO ATTEND AN EVENING MASS

Question: If a Catholic is unable to attend Mass on a Sunday morning, is he bound to go to an evening Mass that is celebrated in the vicinity?

Answer: Doubtless the questioner is wondering whether the general principle that a person is not bound to use a privilege pertains to the problem he presents. It would seem that it is not applicable to this case, and that one who is unable to attend a morning Mass on a Sunday or holyday of obligation is bound to assist at the Holy Sacrifice in the evening if there is an evening Mass which he can attend without grave inconvenience. It is true, the right to celebrate an evening Mass is a privilege, as far as the priest is concerned, since it is an exception to the general law that Mass may not be begun earlier than one hour before dawn or later than one hour after noon (Can. 821, §1). Moreover, it is a privilege, as far as the Ordinary is concerned, in the sense that he is not bound to authorize evening Masses for his diocese, as is clearly indicated in the Apostolic Constitution *Christus Dominus.* But, when an evening Mass has been authorized, the faithful who can attend only at that hour may not regard attendance at this Mass as a privilege which they may use or not use as they wish, supposing that they have not assisted at Mass earlier in the day. A person who can be present only at an evening Mass on a day of obligation is bound to make use of the opportunity of thus fulfilling his duty of assisting at Mass, since the law requiring assistance at Mass does not specify the hour when Mass is to be heard (Can. 1248). Indeed, it was principally in order to give the faithful an opportunity to fulfill their obligation of assisting at Mass on Sundays and holydays (and receiving Holy Communion) that the Sovereign Pontiff allowed evening Masses on Sundays and holydays. For the Instruction, issued in conjunction with the Constitution *Christus Dominus,* states: "For the common good sometimes demands the celebration of the sacred mysteries after midday: for example, for workmen in certain industries, who work their shifts even on feast days; for those categories of workers who are employed on feast-day mornings, for example, those employed in seaport jobs."

VIATICUM UNDER THE SPECIES OF WINE

Question: If a person is unable to receive Holy Communion under the species of bread, may he be given the Blessed Sacrament under the species of wine?

Answer: The conferring of the Holy Eucharist under the species of wine to the laity (or even to the priest outside of the celebration of Mass) is strictly forbidden by the Canon which prescribes that the Blessed Sacrament shall be given in Holy Communion *only* under the species of bread (Can. 852). However, a possible exception can occur when a person desires to receive the Holy Eucharist as Viaticum and cannot swallow even a small portion of the consecrated host. Even in this case, most theologians would say that the Holy Eucharist under the species of wine may not be administered to the dying person, because of the strictness with which the Church forbids Holy Communion except under the species of bread. Thus, Fanfani, O.P., says that the Church prefers that a person shall die without the Viaticum rather than open the way to abuses by dispensing from the law of Holy Communion under the species of bread only (*Manuale theologiae moralis* [Rome, 1951], IV, n. 168). However, other theologians state that when a dying person is unable to receive the consecrated host, he may be given the Viaticum *once* under the species of wine. Thus, Cappello argues that in such a situation the divine law of receiving the Viaticum in danger of death takes precedence over the ecclesiastical law requiring that Holy Communion shall be administered only under the species of bread (*De sacramentis* [Rome, 1945], I, n. 385). Similarly, Iorio, while admitting the opposite as the more common opinion, believes that it is not improbable that a person in danger of death who cannot swallow the sacred Host can be given Holy Communion under the species of wine (*Theologia moralis* [Naples, 1947], III, n. 148). It would seem, therefore that this view could be followed in the rare instances in which it would be applicable—always presuming that proper reverence is manifested in the administration of the Holy Eucharist and that no scandal is given.

IS THERE UNETHICAL SURGERY IN OUR HOSPITALS?

Question: In the "Catholic Moral Medical Code" commonly accepted in Catholic hospitals it is prescribed: "All structures or parts of organs removed from patients must be sent in their entirety, at once, to the pathologist for his examination and report.

These specimens will, after examination, be returned to the operator on request." Does this prescription impose a grave obligation on the administrators of Catholic hospitals?

Answer: It can safely be asserted that this ruling imposes a grave obligation on those who are charged with the administration of Catholic hospitals—not because it is contained in the Medical Code, but because the law of God requires it in view of present-day conditions. Thus, in recent times there have been many unnecessary hysterectomies. Many non-Catholic doctors have protested against the prevalence of such operations because they are reprehensible from the professional standpoint. Catholics are opposed to them also because they involve illicit sterilization. I have heard from reliable sources that in some Catholic hospitals there are surgeons who are performing unnecessary hysterectomies, stating that there is an indication of cancer or dangerous infection, when actually there is no such indication. Accordingly, Catholic hospital authorities should regard themselves bound in conscience to require that all structures or parts of organs removed from a patient be sent in their entirety to the pathologist at once for examination and report. This should be demanded in every case. An examination by several competent pathologists is preferable to an examination by one. It is only in this way that there can be full assurance that there are not in the hospital some unethical doctors who are performing unnecessary sterilizing operations under the pretence that pathological conditions demand them.

FRANCIS J. CONNELL, C.SS.R.

SICK CALL CANDLES

Question: We have been discussing among priests lately whether or not it is necessary to have 51 per cent beeswax candles for the reception of Holy Communion on sick calls at homes. Surprisingly we were all in doubt as to the real answer. Would you be so kind as to enlighten us on this particular question?

Answer: The Sacred Congregation of Rites has specified in its ruling that the candles used for Holy Mass be of pure beeswax at least in "maxima parte" and that all other candles which are to be placed on the altar be of pure beeswax at least in a major or

notable quantity. We find nothing stated about the candles or their beeswax content for the reception of Holy Communion on sick calls. However, we presume the law to be less strict in this matter.

PROBLEMS CONFRONTING NEWLY ORDAINED

Question: (a) Is a newly ordained priest permitted to give his private blessing to the congregation in church *per modum unius*? (b) Is there an obligation to sing the *Veni Creator* before a newly ordained priest's first Mass? (c) What indulgence is attached to the blessing of a newly ordained priest?

Answer: (a) We see no wrong in a newly ordained priest giving his first blessing to the congregation *per modum unius*. In many cathedral churches this custom is followed immediately after the ordination. (b) The *Veni Creator* may be recited or sung before a First Mass. It is not of obligation. If a newly ordained priest does sing or recite this hymn to the Holy Spirit he intones it while kneeling. After the first verse is sung all stand. The celebrant kneels again for the versicle *Emitte* but stands for the prayer, *Deus, qui corda fidelium.* (c) All who receive the blessing of a newly ordained priest can gain an indulgence of seven years. His family and relatives to the third degree who assist him at his first Mass can gain a plenary indulgence under the usual conditions.

ANTICIPATING BREVIARY

Question: Before using the faculty of anticipating Matins and Lauds, is it necessary to have finished the entire office for the day?

Answer: Father Jone in his *Moral Theology Handbook* states that "it seems permissible to defer Compline of the day till evening out of devotion even though one has anticipated Matins and Lauds of the following day in the afternoon."

FORTY HOURS' DEVOTION

Question: (a) Is a veil or banner required before the Blessed Sacrament exposed, while a sermon is being preached for Forty

Hours' Adoration or other occasion of exposition of the Blessed Sacrament? (b) For certain processions of the Blessed Sacrament, the bells of the church are to be rung. Does this mean that a hand bell (such as used at the altar at Mass) must be rung in the procession? Or the clusters of bells used in some churches at the altar at Mass?

Answer: (a) If a sermon during the Forty Hours' Devotion is permitted in the diocese, we are told by Father Unger in his manual on this devotion, a veil or banner should be hung before the Blessed Sacrament exposed. He urges the preacher to stand near the altar of exposition so that the people do not have to turn their backs to the Blessed Sacrament. (b) The interpretation given by all rubricists as well as the commentaries on the Clementine Instruction indicate clearly not the hand bell or the cluster of bells rung by an altar boy at Mass but the "official" church bells used to summon people to church or to warn them of the approaching ceremony or time for a service.

BURSE FOR BENEDICTION

Question: What is the correct position of the burse on the altar for Benediction of the Blessed Sacrament?

Answer: The corporal may be spread before the celebrant arrives for Benediction and in this event the burse will rest against one of the candlesticks but preferably on the altar proper with the open side of the burse resting on the altar cloth. It should rest against one of the candlesticks or against the extreme edge of the tabernacle if this is possible. However, in any event it should not be placed against the door of the tabernacle.

TITULAR FEAST

Question: Our parish church is dedicated to the Blessed Lady but I do not find any feast under this title. What day should we observe for our patronal feast, the divine office etc.?

Answer: The Congregation of Sacred Rites in its decision No. 2529 tells us that the Assumption of the Blessed Virgin Mary is

to be celebrated as the titular feast of those churches which are dedicated to the Blessed Virgin Mary without any specification as to which of her mysteries is to be celebrated.

ANNIVERSARY REQUIEM MASS

Question: Recently we celebrated the first anniversary of the pastor's death. There was some discussion about the Mass to be said. What Mass should have been said?

Answer: On the anniversary of the death of priests, bishops, and other ecclesiastics, the first Mass of All Souls' Day is sung. The oration, secret and post-communion will be proper and will be chosen from the *orationes diversae*.

WALTER J. SCHMITZ, S.S.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for July, 1904, by Fr. T. Slater, S.J., discusses "The Doctrine on Sacrilege in Moral Theology." The author aims at establishing just what constitutes the sin of sacrilege in those matters which are not holy by their very nature (as are, for example, the sacraments). The question principally revolves about sins committed by or against a priest. Father Slater upholds the view that sacrilege is "a violation of a sacred object in that respect in which it has been made holy and sacred by the will and solemn dedication of the Church." From this he concludes that a violation of chastity by a priest is a sacrilege because the Church has specially dedicated the priest to chastity; but not all sins committed by the priest contain the malice of sacrilege because he is not consecrated to God through the observance of all virtues. For the same reason detraction of a person consecrated to God is not sacrilege because the Church has not specially forbidden that violation of his rights, moved thereto by the motive of reverence for God. . . . John J. O'Shea contributes an interesting account of a sixteenth century Irishman named Myler McGrath, who became Archbishop of Cashel, apostatized under Queen Elizabeth, acquired the revenue of four sees, and eventually returned to the Church and died in his hundredth year in 1622. . . . A piece of fiction entitled "A Story of Toomevera" is contributed by Fr. C. O'Conor of London. . . . An article on the altar, altar cloths and the liturgical equipment of the altar is the contribution of the anonymous S.L.T.

F. J. C.

Analecta*

SANCTISSIMI DOMINI NOSTRI

PII

DIVINA PROVIDENTIA

PAPAE XII

LITTERAE ENCYCLICAE

Ad Venerabiles Fratres
patriarchas primates
Archiepiscopos Episcopos
aliosque locorum Ordinarios
Pacem et Communionem
cum Apostolica Sede habentes

DE SACRA VIRGINITATE

Venerabilibus Fratribus
patriarchis primatibus
Archiepiscopis Episcopis
aliisque locorum Ordinariis
Pacem et Communionem
cum Apostolica Sede habentibus

PIUS PP. XII

Venerabiles Fratres salutem et Apostolicam Benedictionem

* Editor's Note: In the preceding issue (June, 1954) *AER* carried the unofficial English translation of *Sacra virginitas*. This month, for the convenience of those readers who will wish to have the original for ready reference, the "Analecta" section is devoted to the Latin text.

Sacra virginitas et perfecta illa castitas, quae divino est consecrata famulatui, in pretiosissimis procul dubio annumerantur thesauris, quos Ecclesiae Auctor ab se conditae societati quasi hereditate reliquit.

Hoc profecto in causa fuit cur Sancti Patres asseverarent virginitatem perpetuam excelsum esse munus a christiana religione invectum. Ac iure meritoque animadvertunt antiquitatis ethnicos Vestalibus hanc morum condicionem non nisi ad certum imperavisse tempus (cfr. S. Ambros. *De virginibus,* lib. I, c. 4, n. 15; *De virginitate,* c. 3, n. 13; *P. L.* XVI, 193, 269); et cum in Vetere Testamento virginitas servanda ac tuenda praecipiatur, id iuberi tantum ut praevium matrimonii postulatum (cfr. *Ex.* XXII, 16-17; *Deut.* XXII, 23-29; *Eccli.* XLII, 9); ac praeterea—quod scribit Ambrosius (S. Ambros. *De virginibus,* lib. I, c. 3, n. 12; *P. L.* XVI, 192)—"etiam templo Hierosolymis fuisse legimus virgines. Sed quid dicit Apostolus? 'Haec autem omnia in figura contingebant illis' (*1 Cor.* 10, 11), ut essent indicia futurorum."

Siquidem inde ab Apostolorum aetate haec virtus in Ecclesiae viridario viget ac florescit. Quod in *Apostolorum Actis* (*Act.* 21, 9) scribitur quattuor Philippi diaconi filias fuisse virgines, id profecto potius quam iuventutem, earum significat vitae statum. Ac non multum post temporis spatium Ignatius Antiochenus virgines salutando commemorat (cfr. S. Ignat. Antioch. *Ep. ad Smyrn.* c. 13; ed. Funk-Diekamp, *Patres Apostolici,* vol. I, p. 286), quae iam, una cum viduis Smyrnensis christianorum communitatis haud mediocris pars erant. Secundo autem saeculo—ut S. Iustinus testatur—"multi quidem et multae, annos sexaginta et septuaginta nati, a pueris Christi disciplina imbuti, incorrupti perseverant" (S. Iustin. *Apol. I pro christ.* c. 15; *P. G.* VI, 349). Pedetemptim, virorum mulierumque numerus, qui suam castitatem Deo devoverant, succrevit; parique modo eorum muneris, quo in Ecclesia fungebantur, momentum haud parum invaluit, ut fusius in Nostra Constitutione Apostolica *Sponsa Christi* exposimus (cfr. Const. Apost. *Sponsa Christi; A. A. S.* XLIII, 1951, pp. 5-8).

Ac praeterea Sancti Patres—ut Cyprianus, Athanasius, Ambrosius, Ioannes Chrysostomus, Hieronymus, Augustinus aliique non pauci—de virginitate scribendo, eam summis extulerunt laudibus. Haec autem Sanctorum Patrum doctrina, ab Ecclesiae Doctoribus et a christianae asceseos Magistris decursu saeculorum

aucta, multum profecto confert ad firmum in utriusque sexus christianis vel excitandum, vel iam conceptum confirmandum propositum perfecta se Deo devovendi castitate atque in ea ad mortem usque perseverandi.

Maior est, quam ut dinumerari possit multitudo eorum qui, ab Ecclesiae initiis ad nostra usque tempora, suam castitatem Deo obtulerunt, alii quidem illibatam suam virginitatem conservando, alii vero, coniuge defuncto, perpetuam viduitatem eidem consecrando, alii denique, suorum peccatorum paenitentes, vitam omnino castam eligendo; omnes autem eodem concordi proposito praestantes, nempe in perpetuum a carnis delectationibus propter Deum abstinendi. Quod igitur Sancti Patres de virginitatis gloria et merito praedicarunt, his omnibus invitatio, firmamentum ac robur sit, ut immobiliter in sacrificio oblato perseverent, neu quidquam vel minimum, super Dei altare positi holocausti partem tollant sibique vindicent.

Dum autem in hac perfecta castitate unum ex tribus votis innititur, quibus religiosus status constat (cfr. *C. I. C.* can 487), atque eadem ab Ecclesiae latinae clericis in maioribus ordinibus constitutis requiritur (cfr. *C. I. C.* can 132 § 1) et ab Institutorum Saecularium sodalibus exigitur (cfr. Const. Apost. *Provida Mater,* art. III, § 2; *A. A. S.* XXXIX, 1947, p. 121), ipsa nihilo secius etiam apud non paucos floret, qui ad laicorum ordinem omnino pertinent; viri enim et mulieres habentur, qui in statu publico perfectionis non constituuntur, et tamen a matrimonio delectationibusque carnis ex proposito vel voto privato se omnino abstinent, ut liberius proximis inserviant et ut facilius arctiusque cum Deo animum coniungant suum.

Ad hos singulos universos dilectissimos filios ac filias, qui corpus animumque suum quomodocumque Deo consecrarunt, Nos paternum convertimus animum, eosdemque ut propositum sancte susceptum confirmare diligenterque efficere velint adhortamur quam maxime.

Cum autem nonnulli hodie habeantur, qui a recto itinere hac in re declinantes matrimonium adeo extollant, ut illud reapse virginitati praeponant, ideoque Deo dicatam castitatem et ecclesiasticum coelibatum detrectent, Nos doctrinam de excelso virginitatis munere in praesens potissimum declarare ac tueri apostolici officii

conscientia postulat, ut veritatem catholicam adversus hos errores defendamus.

I

Imprimisque animadvertendum putamus id ex ipsius Divini Sponsi labiis Ecclesiam deprompsisse, quod de virginitatis doctrina praecipuum est.

Cum enim discipulis gravissima viderentur matrimonii vincula et incommoda, quae eorum Magister loquendo fecerat manifesta, cumque eidem dixissent: "Si ita est causa hominis cum uxore, non expedit nubere" (*Matth.* 19, 10). Iesus Christus respondit non omnes capere verbum istud, sed quibus datum esset; quosdam enim naturae defectu, alios hominum violentia et pravitate a matrimonio impediri, alios vero sponte ac propria voluntate ab eo abstinere, idque "propter regnum caelorum"; atque hisce verbis concludit: "Qui potest capere, capiat" (*Ibid.* 11-12).

Hac igitur sententia divinus Magister, non de corporeis agit ad matrimonium ineundium impedimentis, sed de spirituali liberae voluntatis proposito se perpetuo a nuptiis et a corporis delectationibus abstinendi. Eos enim, qui iisdem sua sponte se fore renuntiaturos decrevere, cum eis comparando, qui vel natura, vel hominum vi ad eandem renuntiationem coguntur, nonne Divinus Redemptor illud nos docet, castitatem nempe, ut perfecta reapse sit, oportere perpetuam fore?

Huc accedit—quod Sancti Patres Ecclesiaeque Doctores praeclare docuere—virginitatem non esse christianam virtutem, nisi eam "propter regnum caelorum" (*Ibid.* 12) amplectamur; hoc est, nisi eiusmodi vitae institutum idcirco suscipiamus, quo facilius divinis rebus vacare possimus, quo tutius aeternam aliquando assequamur beatitatem, quo expeditius denique ceteros etiam ad caelorum regnum, sollerti data opera, conducere possimus.

Non ii igitur christianorum christianarumve virginum honorem sibi vindicare queunt, qui vel ob nimium sui ipsorum studium matrimonio abstineant, vel ea de causa ut ab eius oneribus refugiant, uti Augustinus admonet (S. Augustin. *De sancta virginitate*, c. 22; *P. L.* XL, 407) vel etiam ut, phariseorum more, suorum corporum integritatem superbe ostentent, quod quidem Gangrense iam Concilium improbat, ne virgo vel continens a matrimonio tamquam abominando recedat et non propter ipsam virginitatis

pulchritudinem et sanctitatem (cfr. can. 9; Mansi *Coll. concil.* II, 1096).

Ac praeterea gentium Apostolus, caelesti instinctu afflatus, haec animadvertit: "Qui sine uxore est, sollicitus est quae Domini sunt, quomodo placeat Deo... Et mulier innupta et virgo cogitat quae Domini sunt, ut sit sancta corpore et spiritu" (cfr. *1 Cor.* 7, 32, 34). Hoc igitur primarium propositum est, haec praecipua christianae virginitatis ratio: ad divina nempe unice contendere ac mentem animumque convertere; Deo in omnibus placere velle; eum impense recogitare; eidemque corpus ac spiritum omnino consecrare.

Hoc modo Iesu Christi sententiam et Apostoli gentium doctrinam Sancti Patres nullo non tempore interpretati sunt: etenim inde a prisca Ecclesiae aetate virginitatem reputarunt corporis animique consecrationem Deo delatam. Itaque S. Cyprianus a virginibus requirit "ut quae se Christo dicaverint, a carnali concupiscentia recedentes, tam carne, quam mente se Deo voverint..., nec ornari iam aut placere cuiquam nisi Domino suo studeant" (S. Cypr. *De habitu virginum,* 4; *P. L.* IV, 443). Ulterius autem procedens Hipponensis Episcopus haec asseverat: "Neque et ipsa, quia virginitas est, sed quia Deo dicata est honoratur. ...Nec nos hoc in virginibus praedicamus quod virgines sunt, sed quod Deo dicatae pia continentia virgines" (S. Augustin. *De sancta virginitate,* cc. 8, 11; *P. L.* XL, 400, 401). Sacrae vero theologiae principes, S. Thomas Aquinas (S. Thom. *Summa Th.* II-II, q. 152, a. 3, ad 4) ac S. Bonaventura (S. Bonav. *De perfectione evangelica,* q. 3, a. 3, sol. 5), Augustini auctoritate inixi, virginitatem edocent virtutis firmitate non pollere, nisi a suscepto voto oriatur eam illibatam perpetuo servandi. Et sane Christi sententiam de perpetua abstinentia a matrimonio ii maxime perfectissimeque ad effectum deducunt, qui voto perpetuo eam servandi se obligant; neque iure asseverari potest eorum propositum, qui sibi quandam ab eo resiliendi apertam viam reservare velint, melius esse atque perfectius.

Quod quidem perfectae castitatis vinculum Sancti Patres habuerunt veluti quoddam spiritualis matrimonii genus, quo animus cum Christo coniungitur; ideoque eo usque nonnulli processere, ut datam fidem, si hac in re violaretur, cum adulterio compararent (cfr. S. Cypr. *De habitu virginum,* c. 20; *L. P.* IV, 459). Itaque

S. Athanasius scribit Catholicam Ecclesiam solitam esse eas appellare sponsas Christi, quae virginitatis virtute polleant (cfr. S. Athanas. *Apol. ad Constant.* 33; *P. G.* XXV, 640). Et S. Ambrosius, presse de sacra virgine scribendo, haec habet: "Virgo est, quae Deo nubit" (S. Ambros. *De virginibus,* lib. I, c. 8; n. 52; *P. L.* XVI, 202). Immo, ut ex eiusdem Mediolanensis Doctoris scriptis patet (cfr. *Ibid.* lib. III, cc. 1-3, nn. 1-14; *De institutione virginis,* c. 17, nn. 104-114; *P. L.* XVI, 219-224, 333-336), iam a quarto saeculo consecrationis virginum ritus, valde illi similis erat, quem Ecclesia in matrimonii benedictione nostris hisce temporibus utitur (cfr. *Sacramentarium Leonianum* XXX; *P. L.* LV, 129; *Pontificale Romanum:* De benedictione et consecratione virginum).

Eadem de causa Sancti Patres virgines adhortantur ut suum ipsarum divinum Sponsum vehementius adament, quam eum diligerent, cum quo fuissent matrimonio coniunctae; eiusque voluntati nullo non tempore cogitando agendoque obtemperent (cfr. S. Cypr. *De habitu virginum,* 4 et 22; *P. L.* IV, 443-444 et 462; S. Ambros. *De virginibus,* lib. I, c. 7, n. 37; *P. L.* XVI, 199). Haec siquidem iisdem Augustinus scribit: "Toto corde amate speciosum forma prae filiis hominum: vacat vobis, liberum est cor a coniugalibus vinculis. ...Si ergo magnum amorem coniugibus deberetis, eum propter quem coniuges habere noluisti, quantum amare debetis? Toto vobis figatur in corde qui pro vobis est fixus in cruce" (S. Augustin. *De sancta virginitate,* cc. 54-55; *P. L.* XL, 428). Quod ceteroquin iis sensibus propositisque respondet, quae Ecclesia ipsa a virginibus eo die postulat, quo Deo rite consecrantur, eas invitans ut haec verba proferant: "Regnum mundi et omne ornamentum saeculi contempsi propter amorem Domini Nostri Iesu Christi, quem vidi, quem amavi, in quem credidi, quem dilexi" (*Pontificale Romanum:* De benedictione et consecratione virginum). Nihil aliud igitur est, quod virginem suaviter compellit ad corpus animumque suum Divino Redemptori omnino consecrandum, nisi ipsius amor, quemadmodum S. Methodius, Olympi Episcopus, pulcherrima haec verba eam loquentem inducit: "Omnia ipse tu, Christe, mihi es. Tibi me servo castam et, splendentem tenens lampadem, tibi, Sponse, occurro" (S. Methodius Olympi *Convivium decem virginum,* orat. XI, c. 2; *P. G.* XVIII, 209). Christi amor utique est, qui virgini suadet ut intra monasterii saepta confugiat, ibique perpetuo maneat, ad expeditius ac facilius caelestem Sponsum contemplan-

dum et diligendum; et qui eam impense excitat ad misericordiarum opera proximorum causa ad mortem usque viribus omnibus suscipienda.

De iis vero viris, "qui cum mulieribus non sunt coinquinati, virgines enim sunt" (*Apoc.* 14, 4), Apostolus Ioannes asseverat: "Hi sequuntur Agnum quocumque ierit" *(Ibid.)*. Quod igitur iis omnibus adhortamentum S. Augustinus impertit, meditemur: "Sequimini Agnum, quia et Agni caro utique virgo... Merito eum sequimini virginitate cordis et carnis quocumque ierit. Quid est enim sequi nisi imitari? Quia Christus pro nobis passus est relinquens nobis exemplum, sicut ait Apostolus Petrus, 'ut sequamur vestigia eius'" (*1 Petr.* II, 21; S. Augustin. *De sancta virginitate,* c. 27; *P. L.* XL, 411). Siquidem hi omnes discipuli sponsaeque Christi virginitatis institutum amplexi sunt, ut ait S. Bonaventura, "propter conformitatem ad Christum sponsum, ad quem virgines conformes facit" (S. Bonav. *De perfectione evangelica,* q. 3, a. 3). Eorum enim incensae erga Christum caritati haud satis esse poterat animi vinculis una cum eo coniungi, sed necesse omnino erat ut haec eadem caritas eius virtutum imitatione comprobaretur, peculiarique modo eius conformitate vitae, quae omnis fuit in bonum, in salutemque humani generis acta. Si sacerdotes, si religiosi viri mulieresque, si ii denique omnes, qui quavis ratione divino se devoverunt famulatui, perfectam castitatem colunt, idcirco hoc profecto evenit, quod Divinus eorum Magister virgo fuit ad suae usque vitae obitum. Ita exclamat S. Fulgentius: "Hic est autem Unigenitus Dei Filius, unigenitus etiam Virginis filius, unus omnium sacrarum virginum sponsus, sanctae virginitatis fructus, decus et munus, quem corporaliter sancta virginitas peperit, cui spiritualiter sancta virginitas fecundatur ut perseveret intacta, a quo decoratur ut permaneat pulchra, a quo coronatur ut regnet perenniter gloriosa" (S. Fulgent. *Epist.* 3, c. 4, n. 6; *P. L.* LXV, 326).

Heic autem opportunum ducimus, Venerabiles Fratres, enucleare magis ac declarare diligentius qua de causa Christi amor generosos commoveat animos ad matrimonio abstinendum: et quae arcana intercedant vincula virginitatem inter et christianae caritatis perfectionem. Iam ex ea, quam supra rettulimus, Iesu Christi sententia, innuitur perfectam eiusmodi a matrimonio abstinentiam homines exonerare gravibus eius muneribus atque officiis. Divino

autem afflante Spiritu gentium Apostolus liberationis huius causam hisce verbis proponit: "Volo autem vos sine sollicitudine esse... Qui autem cum uxore est, sollicitus est quae mundi sunt, quomodo placeat uxori, et divisus est" (*1 Cor.* 7, 32-33). Quam ad rem tamen animadvertendum est Apostolum non idcirco improbare viros quod de suis uxoribus solliciti sint, neque uxores reprehendere quod suis coniugibus placere enitantur; sed asseverare potius eorum animos divisos esse inter coniugis amorem et Dei dilectionem, atque acribus distringi curis, quibus ob initi connubii officia haud facile possint divinarum rerum meditationi vacare. Siquidem coniugii officium, quo tenentur, clare imperat: "Erunt duo in carne una" (*Gen.* 2, 24; cfr. *Matth.* 19, 5). Namque coniuges, cum in tristibus, tum in laetis rerum adiunctis, mutuis vinculis colligantur (cfr. *1 Cor.* 7, 39). Facile igitur intellegitur cur ii, qui se divino famulatui mancipare cupiant, virginalis vitae institutum veluti quandam liberationem amplectantur, hoc est ut plenius queant Deo servire et ad proximorum viribus omnibus conferre bonum. Quomodo enim poterat—ut exempla proponamus—mirabilis ille evangelicae veritatis praeco, S. Franciscus Xaverius, quomodo poterat misericors ille pater pauperum, S. Vincentius a Paulo, studiodissimusque ille iuventutis educator, S. Ioannes Bosco, ac indefessa illa "mater emigrantium," S. Francisca Xaveria Cabrini, ingentia exantlare incommoda laboresque, si suae cuiusque subolis suique debuissent corporis animique necessitatibus consulere?

Aliud praeterea in causa est, cur ii omnes, qui se Deo proximorumque saluti omnino devovere percupiant, virginitatis institutum amplectantur. Illud siquidem est, quod Sancti Patres asseverarunt, de utilitatibus edisserentes, quas ii assequi possunt, qui idcirco eiusmodi corporis delectationibus omnino abstinent, ut aptius spiritualis vitae elationibus delectentur. Procul dubio—quod ipsi quoque palam animadverterunt—huius generis voluptas, quae ex matrimonio legitime oritur, haud improbanda in se est; quin immo castum connubium peculiari sacramento nobilitatur ac consecratur. Verumtamen est pari modo concedendum inferiores humanae naturae facultates, post miserum Adae casum, rectae rationi obsistere atque interdum etiam ad inhonesta facienda hominem compellere. Ut enim scribit Doctor Angelicus, usus matrimonii "retrahit animum ne totaliter feratur in Dei servitium" (S. Thom. *Summa Th.* II-II, q. 186, a. 4).

Quam quidem spiritualem corporis animique libertatem ut sacrorum administri adipiscantur, utque terrenis negotiis ne implicentur, Latina Ecclesia ab iisdem postulat ut volentes libentesque perfectae castitatis obligationi pareant (cfr. *C. I. C.* can. 132, § 1). "Quodsi eiusmodi lex—ut a Decessore Nostro imm. mem. Pio XI assertum est—Orientalis Ecclesiae administros non omnino tenet, iisdem tamen etiam ecclesiasticus coelibatus honori ducitur; atque interdum—cum praesertim de summis agitur hierarchiae gradibus —necessario requiritur atque praecipitur" (cfr. Litt. Enc. *Ad catholici sacerdotii fastigium, A. A. S.* XXVIII, 1936, pp. 24-25).

Considerandum praeterea est sacrorum administros, non idcirco solummodo quod apostolico munere funguntur, sed idcirco etiam quod altari inserviunt, matrimonio omnino abstinere. Etenim, si iam Veteris Testamenti sacerdotes, dum templi servitio fungebantur, ab usu matrimonii abstinebant, ne a Lege, sicut et ceteri homines, immundi declararentur (cfr. *Lev.* 15, 16-17; XXII, 4; *1 Sam.* 21, 5-7; S. Siric. Papa *Ep. ad Himer.* 7; *P. L.* LVI, 558-559), quanto magis opportunum est Iesu Christi administros, qui cotidie Eucharisticum offerunt Sacrificium, perpetua castitate pollere? Ad perfectam hanc sacerdotum continentiam quod attinet, S. Petrus Damiani haec interrogando admonet: "Si igitur Redemptor Noster tantopere dilexit floridi pudoris integritatem, ut non modo de virgineo utero nasceretur, sed etiam a nutritio virgine tractaretur, et hoc, cum adhuc parvulus vagiret in cunis, a quibus nunc, obsecro, tractari vult corpus suum cum iam immensus regnat in caelis?" (S. Petrus Dam. *De coelibatu sacerdotum,* c. 3; *P. L.* CXLV, 384).

Hac de causa imprimis asseverandum est—quod luculenter Ecclesia docet—sanctam virginitatem excellentia sua matrimonio praestare. Id iam Divinus Redemptor utpote perfectioris vitae consilium discipulis suaserat (cfr. *Matth.* 19, 10-11); ac Paulus Apostolus, postquam de patre, qui filiam suam matrimonio iungit, dixit: "Bene facit," haec continuo adicit: "Et qui non iungit, melius facit" (*1 Cor.* 7, 38). Qui quidem Apostolus nuptias cum virginitate comparando, sententiam suam non semel, at praesertim verbis hisce aperit: "Volo enim omnes vos esse sicut meipsum... Dico autem non nuptis et viduis: bonum est illis, si sic permaneant, sicut et ego" (*Ibid.* 7, 7-8; cfr. 1 et 26). Si igitur virginitas, ut scripsimus, matrimonio praestat, id potissimum procul dubio ex

eo evenit, quod ad excellentiorem assequendum finem spectat (cfr. S. Thom. *Summa Th.* II-II, q. 152, aa. 3-4); ac praeterea quod etiam efficacitate summa confert ad sese omnino divino servitio mancipandum; dum contra illius animus, qui coniugii vinculis negotiisque implicatur, plus minusve "divisus" (cfr. *1 Cor.* 7, 33) est.

Quodsi fructuum copiam consideramus, qui ex ea oriuntur, tum procul dubio eius excellentia maiore in luce ponitur: "siquidem ex fructu arbor agnoscitur" (*Matth.* 12, 33).

Cum ad innumerabilem illam virginum apostolorumque phalangem mentem convertimus, qui a prima Ecclesiae aetate ad nostra usque tempora nuptiis abstinuere, ut facilius pleniusque in proximorum salutem amore Christi incumberent, atque ita miranda prorsus religionis caritatisque incepta provexere, tum facere non possumus quin summa suavissimaque afficiamur laetitia. Nam, etsi nolumus, ut aequum est, aliquid ex eorum meritis, ex eorumque apostolatus fructibus detrahere, qui in Actionis Catholicae agminibus militantes, eos etiam salutari navitate sua attingere possunt, quos haud raro nequeunt sacerdotes et religiosi viri mulieresque; nihilominus postremis hisce maiore ex parte novimus eiusmodi caritatis opera procul dubio esse tribuenda. Hi enim hominum vitam, quavis aetate et quavis rerum condicione, generoso animo comitantur ac regunt; et quotiescumque fatigati vel infirmi decidunt, sacrum eiusmodi munus aliis persequendum quasi hereditate committunt. Itaque haud raro fit ut, vixdum natus, infans virginalibus excipiatur manibus, eique nihil desit, quod deinde ipsa mater impensiore amore impertire possit; item, grandiculus factus ac ratiocinationis compos, illis educandus concreditur qui eius mentem christianae doctrinae praeceptis instruant, eius animum opportunis disciplinis excolant, eiusque ingenium et indolem recte conforment; si quis aegritudine laborat vel implicatur morbis, ei praesto sunt qui, caritate Christi complusi, eius valetudinem sollicitis curis consentaneisque remediis confirmare enituntur; si parentibus orbatur, si rerum angustiis animique miseriis exagitatur, si in vincula coniectus est, non destituitur solaciis auxiliisque, sed sacrorum administri, religiosi viri, sacraeque virgines eum veluti aegrotans mystici Iesu Christi corporis membrum miserabundi respicientes, haec Divini ipsius Redemptoris verba in memoriam revocabunt: "Esurivi enim, et dedistis mihi manducare; sitivi, et

dedistis mihi bibere; hospes eram, et collegistis me; nudus, et cooperuistis me; infirmus, et visitastis me; in carcere eram, et venistis ad me... Amen dico vobis, quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis" (*Matth.* 25, 35-36, 40). Quid vero dilaudando dicamus de divini verbi praeconibus, qui longe a paria sua infidelium multitudines, gravissimos exantlando labores, ad christianam fidem convertunt? quid de sacris Christi sponsis, quae eis adiutricem navant operam pretiosissimam? Eis singulis universis haec verba, quae in Apostolica Adhortatione *Menti Nostrae* scripsimus, libenter tribuenda repetimus: "...Coelibatus lege, potius quam paterni muneris officium omnino amittat Sacerdos, in immensum revera adauget, quandoquidem non terrenae huic ac caducae vitae subolem parit, sed caelesti perpetuoque mansurae" (*A. A. S.* XLII, 1950, p. 663).

Virginitas praeterea non ob externa solummodo incepta et opera, quibus ii facilius ac plenius se devovere possunt, quicumque eam amplectuntur, fecunda est, sed ob perfectae etiam erga proximos caritatis formas, hoc est ob adhibitas eorum causa incensas supplicationes, et ob gravia incommoda hac eadem de causa sponte libenterque tolerata; quibus quidem Dei famuli ac Iesu Christi sponsae —ii praesertim atque illae, qui intra coenobii saepta aetatem traducunt—totam suam consecrarunt vitam.

Ac denique ipsa Christo consecrata virginitas talem per se testatur fidem ad caelorum regnum quod attinet, talem praebet erga Divinum Redemptorem amorem, ut haud mirum sit eam uberes edere sanctitatis fructus. Virgines siquidem iique omnes, qui apostolatui se dedunt, perfectaeque se devovent castitati, excelsa suae vitae sanctimonia Ecclesiam decorant paene innumeri. Virginitas enim eiusmodi spiritualem vim in animos inserit, quae ad martyrium etiam, si opus sit, compellere queat; idque luculentissime historia docet, quae tot virginum agmina omnium admirationi proponit, ab Agnete Romana ad Mariam Goretti.

Nec sine causa virginitas virtus angelica dicitur; quod quidem S. Cyprianus virginibus scribens iure meritoque asseverat: "Quod futuri sumus, iam vos esse coepistis. Vos resurrectionis gloriam in isto saeculo iam tenetis, per saeculum sine saeculi contagione transitis. Cum castae perseveratis et virgines, Angelis Dei estis aequales" (S. Cypr. *De habitu virginum*, 22; *P. L.* IV, 462; cfr. S. Ambros. *De virginibus*, lib. I, c. 8, n. 52; *P. L.* XVI, 202). Animo

purissimae vitae sitienti ac desiderio flagranti assequendi regni caelorum, virginitas praebetur "sicut pretiosa margarita," propter quam aliquis "vendidit omnia quae habuit et emit eam" (*Matth.* 13, 46). Ii vero, qui matrimonio iuncti sunt ac vel ipsi, qui in vitiorum caeno pervolutantur, cum virgines suspiciunt, candidae earum puritatis splendorem haud raro admirantur, seseque permoveri sentiunt ad aliquid assequendum quod sensuum delectationes exsuperet. Quod Aquinas asseverat, haec scribens: "virginitati... attribuitur excellentissima pulchritudo" (S. Thom. *Summa Th.* II-II, q. 152, a. 5), id procul dubio in causa est cur virgines suo exemplo omnes alliciant. Ac praeterea hi omnes viri ac mulieres, per suam perfectam castitatem, nonne patefaciunt quam maxime, hoc animi imperium in corporis motus esse divini auxilii effectum atque validae virtutis signum?

Hoc autem peculiari modo considerare placet, quod suavissimus est virginitatis fructus: sacras nempe virgines manifestam ac quasi ante oculos ponere perfectam ipsius Ecclesiae matris virginitatem, suaeque ipsarum cum Christo arctissimae coniunctionis sanctitudinem. Quibus verbis Pontifex utitur sacrandarum virginum ritus peragens ac Deum suppliciter adprecans, ea sapientissime hac praesertim de causa scripta fuere: "ut exsisterent sublimiores animae, quae in viri ac mulieris copula fastidirent, connubium, concupiscerent sacramentum, nec imitarentur quod nuptiis agitur, sed diligerent quod nuptiis praenotatur" (*Pontificale Romanum:* De benedictione et consecratione virginum).

Quod virgines imagines viventes sunt perfectae illius integritatis, qua Ecclesia cum Divino suo Sponso coniungitur, id procul dubio summae iisdem gloriae vertitur; quod vero eaedem mirabile signum praebent florentis sanctitatis spiritualisque illius fecunditatis, qua societas praestat a Iesu Christo condita, id profecto huic eidem societati gaudium affert tam vehemens, quam quod maxime. Hac de re optime Cyprianus scribit: "Flos est ille ecclesiastici germinis, decus atque ornamentum gratiae spiritalis, laeta indoles, laudis et honoris opus integrum atque incorruptum, Dei imago respondens ad sanctimoniam Domini, illustrior portio gregis Christi. Gaudet per illas atque in illis largiter floret Ecclesiae matris gloriosa fecunditas: quantoque plus copiosa virginitas numero suo addit, tanto plus gaudium matris augescit" (S. Cypr. *De habitu virginum,* 3; *P. L.* IV, 443).

II

Haec doctrina, qua statuitur virginitatem et coelibatum omnino excellere ac matrimonio praestare, iam a Divino Redemptore et a gentium Apostolo, ut diximus, patefacta fuit; itemque in sacrosancta Tridentina synodo (Sess. XXIV, can. 10) sollemniter fuit ut divinae fidei dogma definita, et a Sanctis Patribus Ecclesiaeque Doctoribus concordi semper sententia declarata. Praeterea ut Decessores Nostri, ita Nosmet ipsi, quotiescumque occasio data est, eam etiam atque etiam explanavimus ac valde commendavimus. Verumtamen, cum recens non defuerint qui hanc eandem doctrinam a maioribus Ecclesiae traditam impugnarent non sine gravi christifidelium periculo ac detrimento, Nos pro officii Nostri conscientia opportunum duximus rem iterum per Encyclicas has Litteras resumere, et eiusmodi errores, qui saepenumero sub fucata veri specie proponuntur, detegere ac reprobare.

Imprimisque a communi probatorum hominum sensu, quem quidem Ecclesia semper in honore habuit, ii procul dubio aberrant, qui naturalem sexus instinctum considerant quasi potiorem maioremque humanae compagis propensionem et exinde concludunt hominem non posse per totius vitae cursum huiusmodi appetitum coercere sine gravi periculo eius corporis vitalia potissimumque nervos perturbandi, ideoque humanae personae aequilibritati detrimentum inferendi.

Ut autem S. Thomas iure meritoque animadvertit, quae nostro in animo altius insidet propensio, reapse ad sui ipsius conservationem spectat, inclinatio vero, quae e sexus facultatibus oritur, secundum obtinet locum. Ac praeterea ad humanae rationis impulsum ac regimen pertinet, quae singulare est naturae nostrae privilegium, intimos huius generis moderari stimulos atque instinctus, eosdemque recto dominio suo efficere nobiliores (cfr. S. Thom. *Summa Th.* I-II, q. 94, a. 2).

Utique, proh dolor, post primum Adae peccatum, perturbatae corporis facultates cupidinesque non solum in sensus, sed in animos etiam dominari contendunt, tenebras offundendo mentibus ac debilitando voluntates. At Iesu Christi gratia idcirco nobis per sacramenta potissimum impertitur, ut spiritu viventes corpus in servitutem redigamus (cfr. *Gal.* 5, 25; *1 Cor.* 9, 27). Castitatis virtus non a nobis postulat ut concupiscentiae stimulum ne sentiamus,

sed ut rectae potius subiciamus rationi et legi gratiae ad id pro viribus contendendo, quod in humana christianaque vita nobilius est.

Ad hoc autem animi imperium in corporis sensus perfecte acquirendum, non satis est ab actibus solummodo, qui directe castitati sint contrarii, sese abstinere, sed omnino necesse est libenter generoseque ea omnia deserere, quae huius virtutis actibus plus minusve remote adversentur: tunc enim animus in corpore plene regnat et spiritualem suam vitam pace ac libertate exercere potest. Quis igitur, inter eos qui catholicae religionis principiis innituntur, non videat perfectam castitatem virginitatemque, nedum naturali virorum ac mulierum incremento naturalique progressioni officiat, id augere ac nobilitare quam maxime?

Recentius autem eorum sententiam maerenti animo reprobavimus, qui eo usque procedunt ut coniugium asseverent unum esse, quod naturale personae humanae incrementum debitamque perfectionem tueri possit (cfr. Allocutio ad Moderatrices supremas Ordinum et Institutorum Religiosarum, d. 15 septembris 1952; *A. A. S.* XLIV, 1952, p. 824). Nonnulli enim affirmant divinam gratiam, a matrimonii sacramento *ex opere operato* impertitam, ita coniugii usum sanctum reddere, ut instrumentum evadat ad singulos animos cum Deo coniungendos efficacius quam virginitas ipsa, quandoquidem matrimonium christianum, non autem virginitas, sacramentum est. Quam quidem doctrinam utpote falsam ac detrimentosam denuntiamus. Utique enim hoc sacramentum divinam sponsis impertit gratiam ad coniugalem officium sancte obeundum; utique mutui amoris nexus confirmat, quibus iidem una invicem continentur; verumtamen non ad id institutum est ut coniugii usum veluti instrumentum reddat per se magis aptum ad sponsorum animos caritatis vinculo cum Deo ipso coniungendos (cfr. Decretum S. Officii, *De matrimonii finibus,* d. 1 aprilis 1944; *A. A. S.* XXXVI, 1944, p. 103). Nonne potius Apostolus Paulus coniugibus ius agnoscit a matrimonii usu se abstinendi ad tempus, ut vacent orationi (cfr. *1 Cor. 7,* 5), idcirco quia eiusmodi abstinentia liberiorem reddit animum, qui velit caelestibus rebus Deique supplicationibus se dedere?

Denique asseverari non potest—ut quidam faciunt—"mutuum adiutorium" (cfr. *C. I. C.* can. 1013 § 1), quod sponsi in christianis nuptiis quaerunt, opem esse perfectiorem quam *solitudinem,* ut aiunt, *cordis* virginum et coelibum, ad propriam sanctitatem

assequendam. Nam, quamquam ii omnes, qui perfectae castitatis institutum amplexi sunt, humano huiusmodi amore se abdicaverunt, nihilo secius hac de causa affirmari non potest eos ob hanc eandem privationem suam reddidisse humanam personam quasi imminutam ac despoliatam. Ii enim a caelestium ipso munerum Datore spirituale aliquid accipiunt, quod quidem illud in immensum exsuperat "mutuum adiutorium," a coniugibus sibi invicem impertitum. Cum siquidem ei omnino se devoveant, qui suum principium est, quique divinam cum ipsis participat vitam, semet ipsos non minuunt, sed quam maxime adaugent. Quisnam enim verius potest, quam virgines, mirabilem illam Pauli Apostoli sententiam sibi tribuere: "Vivo autem iam non ego, vivit vero in me Christus" (*Gal.* 2, 20)?

Hac de causa Ecclesia sapientissime ducit sacerdotum coelibatum tuendum esse; novit enim illum esse ac fore spiritualium gratiarum fontem, quibus iidem arctius usque cum Deo coniungantur.

Opportunum praeterea putamus breviter heic aliquid de eorum errore attingere, qui quidem ut iuvenes a sacris Seminariis, puellas vero a religiosis Institutis avertant, eorum mentibus inculcare enitantur Ecclesiam hodie illorum auxilio illorumque christianae virtutis professione magis indigere, qui matrimonio coniuncti communem cum ceteris in saeculo vitam traducant, quam sacerdotum sacrarumque virginum, qui ob nuncupatum castitatis votum quasi ab humana societate abstrahantur. Quod quidem commentum, Venerabiles Fratres, falsum omnino esse ac perniciosissimum nemo est qui non videat.

Equidem mens Nobis haud est infitiari catholicos coniuges, ob eorum christianae vitae exempla, in quibusvis locis commorentur et in quibusvis versentur rerum adiunctis, uberes posse eorum virtutis testimonio salutaresque edere fructus. Verumtamen qui hac de causa suadet magis optandum esse in matrimonio vivere, quam se Deo omnino consecrare, is rectum rerum ordinem procul dubio invertit ac miscet. Vehementer utique cupimus, Venerabiles Fratres, ut qui iam confecerint nuptias, vel in matrimonium ire exoptent, opportune edoceantur se gravi teneri officio non modo quam habeant aut habituri sint subolem recte diligenterque educandi, sed etiam suae fidei testimonio virtutisque exemplo ceteros pro facultate iuvandi. Attamen qui adulescentes ab ingrediendo Seminario vel a Religiosis Ordinibus ac Sodalitatibus a sacrisque

nuncupandis votis avertere contendant, iisdem suadendo se posse, si matrimonio coniungantur, utpote patres matresve familias, christianae suae vitae professione omnibus aperta ac publica, maius assequi spirituale bonum, eos quidem omnes, ut officii Nostri conscientia postulat, facere non possumus quin omnino reprobemus. Aptius profecto rectiusque ii egerint, si innumeros eos, qui in coniugio vivunt, quam studiosissime possint, adhortentur ad apostolatus opera in laicorum ordine adiutrice navitate sua provehenda, quam si eos iuvenes, hodie non multos proh dolor, qui se divino famulatui dedere cupiant, a virginitate abstrahere contenderint. Quam ad rem opportune scribit Ambrosius: "Semper spectavit ad gratiam sacerdotum facere semina integritatis, et virginitatis studia provocare" (S. Ambros. *De virginitate*, c. 5, n. 26; *P. L.* XVI, 272).

Ac praeterea monendum putamus, omnino falsum esse asseverare, qui se perfectae castitati devoverint, eos ab hominum communitate quasi extraneos abesse. Sacrae enim virgines, quae vitam suam pauperum infirmorumque servitio dedunt, nullo habito stirpis, socialis ordinis, religionisve discrimine, nonne eorum miseriis eorumque doloribus intime coniunguntur, iisdemque suavissime afficiuntur, ac si reapse essent eorum matres? Itemque sacerdos nonne exemplo divini Magistri sui permotus, boni pastoris munere fungitur, qui oves suas cognoscit ac nominatim vocat (cfr. *Io.* 10, 14; 10, 3)? Iamvero ex perfecta, quam colunt, castitate hi sacerdotes ac religiosi viri religiosaeque mulieres habent, cur ses omnibus addicant, omnesque adament amore Christi. Atque ii etiam, qui vitam contemplativam ducunt, idcirco quod non modo suas preces supplicationesque, sed suam ipsorum quoque immolationem Deo offerunt pro ceterorum salute, multum profecto conferunt ad Ecclesiae bonum; quin immo, cum in praesentibus rerum adiunctis apostolatus et caritatis operibus se dedant ad normas, quas per Apostolicas Litteras *Sponsa Christi* (cfr. *A. A. S.* XLIII, 1951, p. 20) impertivimus, hac etiam ratione maxime probandi sunt; neque ab hominum consortione alieni dici queunt, cum potius ad spiritualem eorum profectum duplici hac de causa adlaborent.

III

Iam ad ea deveniamus, Venerabiles Fratres, quae ex hac Ecclesiae doctrina de virginitatis excellentia, in vitae usum deduci queant.

Hoc imprimis aperte declarandum est: idcirco quod virginitas aliquid perfectius est quam coniugium existimanda, non inde consequi eam esse necessariam ad christianam perfectionem attingendam. Vitae sanctimonia, etiam sine castitate Deo dicata, reapse haberi potest; quod quidem frequentes testantur sancti viri sanctaeque mulieres, qui ab Ecclesia publico honorantur cultu, quique fideles fuerunt coniuges excellentesque patres matresve familias in exemplum enituere; immo haud rarum est coniuges etiam agnoscere, qui ad christianam perfectionem studiosissime contendant.

Animadvertendum praeterea est Deum non christianos omnes ad virginitatem iubendo compellere, quemadmodum hisce verbis Paulus docet Apostolus: "De virginibus autem praeceptum Domini non habeo, consilium autem do" (*1 Cor.* 7, 25). Ad perfectam igitur castitatem amplectendam consilio tantum movemur, utpote quae eos, "quibus datum est" (*Matth.* 19, 11), tutius atque expeditius ad evangelicam perfectionem, ad quam aspirent, et ad regnum caelorum assequendum conducere queat; quamobrem ea, ut recte animadvertit Ambrosius, "non imponitur, sed proponitur" (S. Ambros. *De viduis,* c. 12, n. 72; *P. L.* XVI, 256; cfr. S. Cypr. *De habitu virginum,* c. 23; *P. L.* IV, 463).

Hac de causa perfecta castitas hinc liberam a christianis optionem postulat antequam iidem se omnino Deo offerant ac dedant, illinc vero a Deo ipso supernum munus postulat supernamque gratiam (cfr. *1 Cor.* 7, 7). Iam Divinus ipse Redemptor hac de re hisce verbis nos admonuit: "Non omnes capiunt verbum istud, sed quibus datum est... Qui potest capere, capiat" (*Matth.* 19, 11, 12). Quam sacram Iesu Christi sententiam Hieronymus intento reputans animo, omnes adhortatur "ut unusquisque consideret vires suas, utrum possit virginalia et pudicitiae implere praecepta. Per se enim castitas blanda est et quemlibet ad se alliciens. Sed considerandae sunt vires, ut qui potest capere capiat. Quasi hortantis vox Domini est, et milites suos ad pudicitae praemium concitantis. Qui potest capere, capiat: qui potest pugnare, pugnet, superet ac triumphet" (S. Hieronym. *Comment. in Matth.* XIX, 12; *P. L.* XXVI, 136).

Virginitas enim ardua virtus est: ut quis eam amplecti valeat, non modo requiritur ut firmum et expressum habeat propositum a legitimis oblectationibus, quae ex matrimonio oriuntur, omnino perpetuoque abstinendi, sed etiam ut rebellantes corporis animique

motus constanter vigilando eluctandoque coërceat ac sedet, ut a mundi sollicitationibus refugiat, utque daemoniis certamina evincat. Quam verum igitur est illud Chrysostomi: "Et radix et fructus virginitatis vita crucifixa est" (Sanctus Ioann. Chrysost. *De virginitate,* 80; *P. G.* XLVIII, 592). Virginitas enim, secundum Ambrosium, veluti sacrificium est, et virgo ipsa "pudoris hostia, victima castitatis" (S. Ambros. *De virginibus,* lib. I, c. 11, n. 65; *P. L.* XVI, 206). Immo S. Methodius Olympi episcopus martyribus comparat virgines (cfr. S. Methodius Olympi, *Convivium decem virginum.* Orat. VII, c. 3; *P. G.* XVIII, 128-129) et S. Gregorius Magnus docet castitatem perfectam supplere martyrium: "Nam, quamvis occasio persecutionis desit, habet tamen pax nostra martyrium suum, quia, etsi carnis colla ferro non subdimus, spiritali tamen gladio carnalia desideria in mente trucidamus" (S. Gregor. Magnus, *Hom. in Evang.* lib. I, hom. 3, n. 4; *P. L.* LXXVI, 1089). Quapropter castitas Deo dicata fortes nobilesque animos postulat, qui ad suum certamen certandum ac vincendum parati sint "propter regnum coelorum" (*Matth.* 19, 12).

Antequam igitur arctissimum eiusmodi iter ingrediantur, ii omnes, qui experiundo noverint se hac in re animi nimia debilitate laborare, hanc Pauli Apostoli monitionem mente demissa audiant: "Quod si non se continent, nubant. Melius est enim nubere, quam uri" (*1 Cor.* 7, 9). Multis enim continentiae perpetuae onus procul dubio gravius est, quam quod iisdem suaderi possit. Parique modo, qui sacerdotes gravi tenentur officio eos adulescentes suo consilio iuvandi, qui ad sacerdotium capessendum vel ad religiosam ineundam vitam, quadam animi inclinatione, se excitatos dicant, ad rem diligenter considerandam eos adhortentur, ne viam ingrediantur, quam eos firmiter feliciterque ad finem usque obituros sperari non possit. Eiusmodi idoneitatem prudenter perpendant, audita etiam peritorum sententia, quoties consentaneum fuerit; tunc experientia, suam auctoritatem interponant, ut candidati a statu perfectae castitatis capessendo desistant, neve iidem ad sacros ordines vel religiosam professionem admittantur.

Verumtamen, etsi Deo dicata castitas ardua virtus est, eam nihilo secius ii fideliter perfecteque servare possunt, qui Iesu Christi invitationi, re diligenter considerata, generoso respondeant animo, et quidquid possunt ad hanc rem assequendam efficiant. Nam, cum eiusmodi virginitatis vel coelibatus statum capessierint, idcirco hoc

donum gratiae a Deo accipient, quo adiuti suum propositum exsequi possint. Quapropter, si forte habeantur, "qui non sentiunt se castitatis (etiamsi eam voverint) habere donum" (cfr. *Conc. Trid.* sess. XXIV, can. 9), ne ipsi contendant exinde suis obligationibus hac in re satisfacere non posse: "Nam 'Deus impossibilia non iubet, sed iubendo monet, et facere quod possis, et petere quod non possis' (cfr. S. Augustin. *De natura et gratia,* c. 43, n. 50; *P. L.* XLIV, 271) et adiuvat ut possis" (*Conc. Trid.* sess. VI, c. 11). Hanc, solacio plenam veritatem eorum quoque in memoriam revocamus, quorum voluntas ob nervorum perturbationes infirmata est, et quibus nonnulli medici, interdum etiam catholici, nimia facilitate suadent—speciosam interponentes causam, se nempe non posse sine mentis aequilibritatis detrimento castitatem servare—ut eiusmodi obligatione eximantur. Quam utilius opportuniusque est huius generis infirmos adiuvare ad suam solidandam voluntatem, eosdemque admonere ne ipsis quidem castitatem impossibilem esse, secundum Apostoli sententiam: "Fidelis autem Deus est, qui non patietur vos tentari supra id quod potestis, sed faciet etiam cum tentatione proventum ut possitis sustinere" (*1 Cor.* 10, 13).

Haec autem sunt, quae Divinus ipse Redemptor nobis commendavit adiumenta, quibus virtutem nostram efficaciter tueamur: sedula nempe adsiduaque vigilantia, qua quidquid in nostra facultate est diligenter efficiamus; ac praeterea constans precatio qua id a Deo petamus, quod nos pro infirmitate nostra assequi non possimus: "Vigilate et orate, ut non intretis in tentationem; spiritus quidem promptus est, caro autem infirma" (*Matth.* 26, 41).

Eiusmodi vigilantia, quae ad quaelibet pertineat nostrae vitae momenta et ad quaevis etiam rerum adiuncta, nobis omnino necessaria est: "Caro enim concupiscit adversus spiritum, spiritus autem adversus carnem" (*Gal.* 5, 17). Si quis vero aliquid, etsi parum, corporis illecebris concesserit, facile is ad ea "opera carnis," quae Apostolus enumerat (cfr. *Ibid.* 19-21), et quae turpiora ac foediora sunt hominum vitia, se prolabi sentiet.

Hac de causa imprimis invigilemus oportet cupidinum sensuumque motibus, eosdemque voluntaria etiam asperitate vitae corporisque castigatione ita coërceamus, ut rectae efficiamus rationi Deique legi subiectos: "Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis" (*Ibid.* 24). Ipse gen-

tium Apostolus de semet ipso confitetur: "Castigo corpus meum et in servitutem redigo, ne forte, cum aliis praedicaverim, ipse reprobus efficiar" (*1 Cor.* 9, 27). Omnes sancti viri sanctaeque mulieres suorum sensuum cupidinumque motibus impense invigilarunt eosque interdum acerrime cohibuerunt, secundum verba ipsius Divini Magistri docentis: "Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo. Quod si oculus tuus dexter scandalizat te, erue eum et proice abs te: expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennam" (*Matth.* 5, 28-29). Qua admonitione, ut luculenter patet, id a nobis imprimis Redemptor noster postulat ut nempe, ne mente quidem, peccato umquam concedamus, itemque ut ea omnia a nobis firma voluntate arceamus, quae pulcherrimam eiusmodi virtutem vel levissimo modo commaculare queant. Hac in re nulla nimia diligentia, nulla severitas nimia haberi potest. Si infirma valetudo aliaeve causae alicui graviores corporis austeritates non permittant, nunquam tamen eum ex vigilantia et interna sui ipsius refrenatione eximunt.

Quam ad rem animadvertendum praeterea est—quod ceteroquin Sancti Patres (cfr. S. Caesar. Arelat. *Sermo 41;* ed. G. Morin, Maredsous, 1937, vol. I, p. 172) Ecclesiaeque Doctores (cfr. S. Thomas, *In Ep. I ad Cor. VI,* lect. 3; S. Franciscus Sales. *Introduction à la vie dévote,* part. IV, c. 7; S. Alphonsus a Liguori, *La vera sposa di Gesù Cristo,* c. 1, n. 16; c. 15, n. 10) docent—facilius nos posse peccati blandimenta cupidinumque illecebras eluctando compescere, si non recta adversus ea repugnemus, sed potius si ab iisdem pro viribus refugiamus. Ad tuendam castimoniam, fuga magis valet quam apertum certamen: "Ideo fugio, ne vincar" (S. Hieronym. *Contra Vigilant.,* 16; *P. L.* XXIII, 352). Quae quidem fuga ita intellegenda est, ut non modo peccandi occasiones diligenter arceamus, sed praesertim ut in huius generis certaminibus mentem animumque ad divina erigamus, in eo potissimum defixi, cui virginitatem nostram devovimus. "Inspicite pulchritudinem Amatoris vestri" (S. Augustin. *De sancta virginitate,* c. 54; *P. L.* XL, 428), ut Augustinus admonet.

Iamvero eiusmodi fugam ac sedulam vigilantiam, quibus nos a peccandi occasionibus diligentissime removeamus oportet, sancti viri sanctaeque mulieres nullo non tempore habuerunt utpote aptio-

rem eluctandi hoc in genere rationem; verumtamen hodie non idem omnes sentire videntur. Nonnulli siquidem autumant christianos omnes, ac praesertim sacrorum administros, non ut superioribus aetatibus esse *a mundo segregandos,* ut aiunt, sed *mundo praesentes esse* oportere, et ideo necesse esse eos *aleam subire* atque eorum castitatem in discrimen adducere, ut inde clare pateat utrum habeant, an non, validam obsistendi facultatem: omnia igitur videant iuvenes clerici, ita ut omnia cernere aequo animo assuescant, atque adeo quibusvis perturbationibus se immunes reddant. Hac de causa facile concedunt eos posse, nulla habita verecundia, in quidquid obversetur libere oculos convertere; cinematographica spectacula frequentare, ac vel illa etiam, quae ab ecclesiasticis censoribus prohibita fuerint; quoslibet commentarios, etsi obscenos, pervolutare, atque eas etiam amatorias fabulas legere, quae in Indice scriptorum prohibitorum annumerentur, vel ipso vetentur naturali iure. Idque idcirco concedunt, quod censent eiusmodi spectaculis editisque scriptionibus hodie hominum multitudinem pasci, quorum quidem cogitandi sentiendique modum intellegere debeant qui eos iuvare velint. Atqui facile cernitur falsam hanc esse ac detrimentosam cleri educandi rationem eiusdemque ad crediti muneris assequendam sanctitatem conformandi. Etenim "qui amat periculum, in illo peribit" (*Eccl.* 3, 27); atque in hanc rem opportuna cadit haec Sancti Augustini admonitio: "Ne dicatis vos habere animos pudicos si habeatis oculos impudicos, quia impudicus oculus impudici cordis est nuntius" (S. Augustin. *Epist.* 211, n. 10; *P. L.* XXXIII, 961).

Procul dubio haec funesta agendi ratio in gravi ratiocinandi confusione innititur. Siquidem Christus Dominus de Apostolis utique asseveravit: "Ego misi eos in mundum" (*Io.* 17, 18); sed antea tamen de iisdem dixerat: "De mundo non sunt, sicut et ego non sum de mundo" (*Ibid.* 16), ac divinum Patrem suum hisce verbis precatus est: "Non rogo ut tollas eos de mundo, sed ut serves eos a malo" (*Ibid.* 15). Ab Ecclesia autem, quae iisdem permovetur principiis, ut sacerdotes a malis incitamentis arceantur, quae facile illos omnes attingere queant, qui in mediis mundi rebus versentur, opportunae sapientesque editae sunt normae (cfr. *C. I. C.* can. 124-142. Cfr. B. Pius Pp. X, Exhortatio ad cler. cath. *Haerent animo, A. S. S.* XLI, 1908, pp. 565-573; Pius Pp. XI, Litt. enc. *Ad catholici sacerdotii fastigium, A. A. S.* XXVIII, 1936, pp. 23-30;

Pius XII, Adhort. apost. *Menti Nostrae, A. A. S.* XLII, 1950, pp. 692-694), quibus eorum vitae sanctimonia longe satis a laicorum hominum curis et oblectamentis in tuto ponatur.

Iamvero maiore profecto de causa iuvenis clerus, idcirco quod ad vitam spiritualem ad perfectionemque sacerdotalem vel religiosam educandus est, oportet a mundi tumultu segregatus sit, priusquam ad suum certandum certamen prodeat, et in sacrum Seminarium vel in scholasticorum sodalium domum per diuturnum temporis spatium excipiatur, ubi edoceatur diligenter seduloque conformetur ad eas quaestiones sensim prudenterque attingendas cognoscendasque, quae praesens induxit aetas, secundum normas quas Nosmet ipsi per Apostolicam Adhortationem *Menti nostrae* impertivimus (cfr. *A. A. S.* XLII, 1950, pp. 690-691). Quisnam enim viridarii cultor virgulta, electa quidem sed adhuc tenuia, procellosis tempestatibus idcirco obiciat, ut suae, qua nondum polleant, firmitudinis experimentum praebeant? Atqui sacri Seminarii alumni ac scholastici sodales instar iuvenum debiliumque arbustorum certo habendi sunt, quos adhuc in tuto ponere ac pedetemptim ad resistendum certandumque comparare necesse est.

Rectius profecto utiliusque fecerint sacrae iuventutis educatores, si adulescentium mentibus christianae pudicitiae praecepta inculcaverint, quae quidem tantopere valet ad virginitatis incolumitatem servandam et quae castitatis prudentia revera dici potest. Pudicitia enim et ingruens periculum prospicit, et vetat ne quis se discrimini prodat, et ea etiam rerum adiuncta vitare iubet, a quibus aliquis minus prudens non refugit. Verba turpia minusve honesta non amat, et ab immodestia vel levissima abhorret, atque a suspecta familiaritate cum alterius sexus personis diligenter cavet, cum animo suadeat debitam corpori praestare reverentiam, quod membrum Christi sit (cfr. *1 Cor.* 6, 15) ac Spiritus Sancti templum (*Ibid.* 19). Qui christiana verecundia ornatus est, quodlibet abominatur impuritatis peccatum, ab eoque illico se abstrahit, quotiescumque eius illecebris allicitur.

Pudicitia praeterea parentibus atque educatoribus opportuna verba suggerit ac praebet, quibus oporteat iuvenum conscientiam, ad castimoniam quod attinet, conformare. "Quocirca—ut in allocutione haud ita multo ante habita animadvertimus—huiusmodi verecundia non ita accipienda est ut hac super causa perpetuo aequiparetur silentio, utque in impertienda disciplina morum ne sobrius

quidem cautusque sermo de iis umquam fiat" (Alloc. *Magis quam mentis,* d. 23 Sept. a. 1951; *A. A. S.* XLIII, 1951, p. 736). Verumtamen, nostris hisce temporibus, nonnulli institutores educatoresque nimio saepius sibi officium esse ducunt innocentes pueros puellasque tali modo arcanis humanae generationis initiandi rebus, qui eorum pudorem offendat. Atqui iusta hac in re agendi temperatio ac moderatio adhibenda est, quae a christiana pudicitia requiritur.

Haec autem pudica verecundia Dei timore alitur, eo videlicet filiorum timore, profundae humilitatis christianae virtute innixo, quo summa cura a peccato cuiusvis generis abhorremus, ut Decessor Noster S. Clemens I hisce verbis asseverat: "Qui carne castus est, ne glorietur, cum sciat alium esse qui continentiae donum ipsi tribuat" (S. Clemens Rom. *Ad Corinthias,* XXXVIII, 2; ed. Funk-Diekamp, *Patres Apostolici,* vol. I, p. 148). Quanti autem momenti christiana humilitas sit ad virginitatem custodiendam, nemo fortasse clarius quam Augustinus docuit: "Quia perpetua continentia, maximeque virginitas, magnum bonum est in sanctis Dei, vigilantissime cavendum est ne superbia corrumpatur. ...Quod bonum quanto magnum video, tanto ei, ne pereat, furem superbiam pertimesco. Non ergo custodit bonum virginale, nisi Deus ipse qui dedit: et 'Deus est charitas' (*1 Io.* 4, 8). Custos ergo virginitatis charitas; locus autem huius custodis humilitas" (S. Augustinus, *De sancta virginitate,* cc. 33, 51; *P. L.* XL, 415, 426; cfr. cc. 31-32, 38; 412-415, 419).

Aliud praeterea intento perpendendum est animo: ad illibatam nempe conservandam castimoniam neque vigilantiam, neque verecundiam valere satis. Adiumentis etiam utendum est, quae naturae vires omnino excedunt: hoc est precatione ad Deum adhibita, Paenitentiae et Eucharistiae sacramentis, incensaque pietate erga Sanctissimam Dei Matrem.

Numquam obliviscendum est perfectam castitatem excelsum donum esse a Deo datum. Quam ad rem haec presse animadvertit Hieronymus: "His datum est (cfr. *Matth.* 19 11), qui petierunt, qui voluerunt, qui ut acciperent laboraverunt. Omni enim petenti dabitur, et quaerens inveniet, et pulsanti aperietur" (cfr. *Ibid.* 7, 8; S. Hieronym. *Comm. in Matth.* XIX, 11; *P. L.* XXVI, 135). A sancta precatione pendet, Ambrosius addit, constans virginum fidelitas erga Divinum Sponsum (cfr. S. Ambros. *De virginibus,* lib. III, c. 4, nn. 18-20; *P. L.* XVI, 225). Et S. Alphonsus a Liguori

ea, qua praestabat, flagrantissima pietate docet nullam esse magis necessariam et securam opem ad tentationes vincendas adversus pulchram eiusmodi castitatis virtutem, quam statim ad Deum precando confugere (cfr. S. Alphonsus a Liguori, *Pratica di amar Gesù Cristo,* c. 17, nn. 7-16).

Ad preces tamen accedat oportet Paenitentiae Sacramentum, quod frequenter studioseque adhibitum, utpote spirituale medicamentum, nos expiat ac sanat; itemque Eucharistiae pabulum, quod quidem, ut Decessor Noster imm. mem. Leo XIII asseverat, optimum est "remedium contra libidinem" (Leo XIII, Enc. *Mirae caritatis,* d. 28 Maii a. 1902; *A. L.* XXII, pp. 1902-1903). Quo purior et castior est animus, eo magis hunc panem esurit, ex quo fortitudinem haurit ab obsistendum quibuslibet impuri peccati illecebris, et quo arctius cum Divino Sponso coniungitur: "Qui manducat meam carnem, et bibit meum sanguinem, in me manet et ego in illo" (*Io.* 6, 57).

Insignis sane et per saeculorum decursum iterum iterumque experimento probata ratio, qua intemerata perfectaque castitas custodiatur ac foveatur, solida est atque incensissima erga Deiparam Virginem pietas. Hac enim pietate quodam modo cetera omnia adiumenta continentur; quandoquidem qui ea sincere impenseque animatur, is procul dubio ad sedulam vigilantiam, ad effundendas preces, atque ad accedendum ad paenitentiae tribunal et ad sacram mensam salutariter excitatur. Quamobrem sacerdotes omnes ac religiosos sodales sacrasque virgines paterno adhortamur animo, ut in peculiarem tutelam se recipiant almae Dei Matris, quae virginum Virgo est atque "virginitatis magistra," ut asseverat Ambrosius (S. Ambros. *De institutione virginis,* c. 6, n. 46; *P. L.* XVI, 320), et quae potentissima Mater est praesertim eorum omnium, qui se divino servitio manciparunt ac consecrarunt.

Per eam autem esse virginitatem ortam iam animadvertit Athanasius (cfr. S. Athanas. *De virginitate,* ed. Th. Lefort, *Muséon,* XLII, 1929, p. 247) atque hisce verbis clare docet Augustinus: "Coepit dignitas virginalis a Matre Domini" (S. Augustin. *Serm.* 51, c. 16, n. 26; *P. L.* XXXVIII, 348). Atque eiusdem Athanasii (cfr. S. Athanasius, *Ibid.* p. 244) vestigia premens Ambrosius Mariae Virginis vitam virginibus tamquam exemplar proponit: "Hanc imitamini, filiae... (cfr. S. Ambros. *De institutione virginis,* c. 14, n. 87; *P. L.* XVI, 328). Sit igitur vobis tamquam in imagine

descripta virginitas vita Mariae, de qua, velut speculo, refulgeat species castitatis et forma virtutis. Hinc sumatis licet exempla vivendi, ubi tamquam in exemplari magisteria expressa probitatis quid corrigere, quid effingere, quid tenere debeatis, ostendunt... Haec est imago virginitatis. Talis enim fuit Maria, ut eius unius vita omnium sit disciplina... (S. Ambros. *De virginibus,* lib. II, c. 2, n. 6, 15; *P. L.* XVII, 208, 210). Ergo sancta Maria disciplinam vitae informet" (*Ibid.* c. 3, n. 19; *P. L.* XVI, 211). "Cuius tanta gratia ut, non solum in se virginitatis gratiam reservaret, sed etiam his, quos viseret, integritatis insigne conferret" (S. Ambros. *De institut. virginis,* c. 7, n. 50; *P. L.* XVI, 319). Quam verum igitur est illud eiusdem Ambrosii effatum: "O divitias Marianae Virginitatis!" (*Ibidem,* c. 13, n. 81; *P. L.* XVI, 339). Ob quas quidem divitias hodiernis etiam sacris virginibus religiosisque viris et sacerdotibus summopere prodest virginitatem Mariae contemplari, ut fidelius ac perfectius castitatem proprii status exerceant.

Sed non satis vobis sit, dilectissimi filii et filiae, de Beatae Mariae Virginis virtutibus meditari: ad ipsam impensissima etiam cum fiducia confugite, consilio obsequentes S. Bernardi hortantis: "Quaeramus gratiam, et per Mariam quaeramus" (S. Bernard. *In nativitate B. Mariae Virginis,* Sermo de aquaeductu, n. 3; *P. L.* 183, 441-442). Ac peculiari modo per Marianum qui volvitur annum in ipsa vestrae spiritualis vitae ac perfectionis curam reponite, exemplum imitantes Hieronymi, qui asseverabat: "Mihi virginitas in Maria dedicatur et Christo" (S. Hieronym. *Epist. 22,* n. 18; *P. L.* XXII, 405).

IV

In gravibus difficultatibus, quas hodie Ecclesia eluctari debet, Noster Supremi Pastoris animus magno solacio afficitur, Venerabiles Fratres, cum cernimus virginitatem, quae ubique terrarum floret, nostra quoque ut superioribus aetatibus, magna in aestimatione magnoque in honore esse, quamvis, ut diximus, erroribus impugnetur, quos tamen, ut evanidos, quam primum dilapsuros confidimus.

Haud diffitemur nihilo secius hoc gaudium Nostrum aliqua obumbrari maestitia, cum noscamus in non paucis regionibus eorum numerum in dies imminui, qui divino quodam afflatu vocati amplectendum suscipiant virginalis vitae institutum. Quibus praeser-

tim de causis id eveniat, iam supra diximus; non est igitur cur rem iterum attingamus. Confidimus potius fore ut ii iuvenum educatores, qui hac super re in errores prolapsi fuerint, eos quam primum detegant ac repudient, ideoque sibi cordi habeant et iisdem mederi, et quidquid possunt efficere, ut qui ad sacerdotalia munia capessenda vel ad amplectendum religiosae vitae institutum superno quodam instinctu vocatos se sentiant, suisque ipsorum curis concrediti fuerint, ii omni ope adiuventur, ut excelsam eiusmodi metam attingere queant. Atque utinam feliciter contingat ut nova frequentioraque sacerdotum, religiosorum sodalium sacrarumque virginum agmina, praesentibus Ecclesiae necessitatibus numero virtuteque paria, ad Dominicam excolendam vineam quam primum prodeant.

Hortamur praeterea—ut Apostolici officii Nostri conscientia postulat—patres matresque familias, ut libenter velint eos divino famulatui offerre, quos filios habeant ad illum suscipiendum vocatos. Quodsi hoc iisdem afferat aliquid oneris, maestitiae, aegritudinis, haec verba intento meditentur animo, quibus Ambrosius Mediolanenses admonebat matres: "Plerasque virgines cognovi velle et prohiberi etiam prodire a matribus... Si hominem vellent amare filiae vestrae, per leges possent eligere quem vellent. Quibus igitur hominem eligere licet, Deum non licet?" (S. Ambrosium, *De virginibus* lib. I, c. 10, n. 58; *P. L.* XVI, 205).

Considerent parentes quanto sibi honori sit suum filium cernere sacerdotio augeri, vel filiam suam Divino Sponso virginitatem devovere suam. Ad sacras virgines quod attinet idem Mediolanensis Episcopus haec habet: "Audistis, parentes... Virgo Dei donum est, munus parentis, sacerdotium castitatis. Virgo matris hostia est, cuius cotidiano sacrificio vis divina placatur" (*Ibid.* c. 7, n. 32; *P. L.* XVI, 198).

Nunc vero, antequam Encyclicis hisce Litteris finem facimus, cupimus, Venerabiles Fratres, mentem animumque Nostrum ad eos ad easque peculiari modo convertere, qui divino famulatui mancipati, in non paucis regionibus acres funestasque insectationes patiuntur. Sibi exemplum sumant ad imitandum ab illis primaevae Ecclesiae aetatis sacris virginibus, quae suae ipsarum virginitatis causa strenuo invictoque animo martyrium subiere (cfr. S. Ambros. *De virginibus,* lib. II, c. 4, n. 32; *P. L.* XVI, 215-216).

Ii omnes quod sacrosanctum inierunt propositum serviendi Christo, in eo "usque ad mortem" (*Phil.* 2, 8) forti animo perseverent; ac prae oculis habeant suos angores suasque aerumnas et precationes magni esse pretii coram Deo ad eius regnum in suis regionibus in universaque Ecclesia instaurandum; itemque sibi certissimum habeant eos, qui "sequuntur Agnum quocumque ierit" (*Apoc.* 14, 4), sempiternum in aevum "canticum novum" (*Ibid.* 3), edituros esse, quod nemo alius canere possit.

Nos autem erga eos, sive sacerdotes religiososque sodales, sive sacras virgines, qui quidem ad martyrium usque suam fidem strenue profitentur, paterno miserantique commovemur animo; ac non modo pro eis, sed pro iis etiam omnibus, qui in qualibet terrarum orbis parte divino servitio se omnino dedunt ac consecrant, supplices ad Deum admovemus preces, ut eos confirmet, roboret, consoletur; ac vos singulos universos, Venerabiles Fratres, vestrosque greges vehementer adhortamur ut, una Nobiscum comprecando, necessaria iis omnibus impetretis divina solacia divinaque munera et auxilia.

Quorum divinorum munerum conciliatrix esto, peculiarisque benevolentiae testis Apostolica Benedictio, quam vobis, Venerabiles Fratres, ceteris sacrorum administris ac sacris virginibus, iis imprimis, "qui persecutionem patiuntur propter iustitiam" (*Matth.* 5, 10), ac cunctis e gregibus vestris christifidelibus amantissime in Domino impertimus.

Datum Romae, apud S. Petrum, die XXV mensis Martii, in festo Annuntiationis B. Mariae Virginis, anno MDCCCCLIV, Pontificatus Nostri sexto decimo.

PIUS PP. XII

Dignity of the Jurist

The office of jurist, whether lawyer or judge, of its very nature, is of high importance and dignity. This is true because both the lawyer and the judge are employed in society in the noble threefold task of defending, restoring and perfecting fundamental human rights which God has rooted in man's nature. Both are concerned with the necessary administration of justice in the complicated affairs of human social living—the lawyer in pleading the just cause of his client, the judge in passing just decisions and judgments in the cases brought before his tribunal.

—John Denis Davis, in *The Moral Obligations of Catholic Civil Judges* (Washington, D. C.: The Catholic University of America Press, 1953), p. 1.

Book Reviews

FUNDAMENTAL PSYCHIATRY. By John R. Cavanagh, M.D., and James B. McGoldrick, S.J., Ph.D. Milwaukee: The Bruce Publishing Co., 1953. Pp. x + 582. $5.50.

There is certainly, nowadays, an increasing interest in psychiatry on the part of many, whether they be concerned with such problems professionally or curious about them for some other reason. The authors feel that it is necessary that the public be presented the facts and ideas within the frame of a sound conception of human nature; they aim at counteracting the materialist trend which prevails in modern psychiatry. Why, however, they call psychiatry a "new science," while quoting themselves a paper of Esquirol dated 1814, it not quite evident. Nor does it become clear for whom this book is written. It seems to aspire at being a textbook for the student and at the same time at furnishing information to the general reader. It is for the latter's benefit that a glossary is appended. This reviewer is afraid that the definitions given by the authors are sometimes misleading; regression, for instance, does not apply only to the pychology of schizophrenia; in fact, the term had been used in regard to neuroses before it came to be an interpretative notion in the case of schizophrenia. It may be added that one sometimes misses a sufficiently sharp distinction between what is an ascertained fact and what is interpretation or theory. Furthermore, certain theories are presented as if they were perfectly countenanced and generally accepted. While it is true that many American psychiatrists hold that schizophrenia is not an organic disease, that is, that no anatomical alterations are to be assumed existing in the brain tissue, there are others who disagree and believe that this disease has a somatic foundation and, particularly, there are numerous Continental psychiatrists who hold the latter opinion. But with the exception of a few "classics," foreign literature is almost completely ignored. There are some rather sweeping generalizations both in psychiatry and in philosophy which can hardly be maintained or, at least, need some qualification. Thus, one cannot identify modern philosophy with materialism, since there are several non-materialistic schools, nor can materialism be taken as an unequivocal term. In view of the growing importance accorded, wrongly in the eyes of this reviewer, to the ideas of C. G. Jung, it is amazing to see that his name is mentioned only in reference to some unessential points. Many other objections could be raised. It is doubtful whether the perusal of this book will enable a reader to acquire a sufficient knowledge of the subject matter.

The book is divided into seven parts, of which the first is a general introduction, and the second is on etiology. The first chapter here is entitled "The Psychogenic Nature of Mental Disturbances." From reading it, the student may get the impression as if all mental troubles were of this kind. He will find, on p. 414, that there are "somatopsychic disorders" by which term are designated what one used to call "organic" troubles. The other parts deal with: the clinical approach, the psychoneuroses, the psychoses, borderlands of psychiatry—here one finds short remarks on sexual abnormalities, with a section on "sexual neuroses," so that one does not see why these matters are separated from the general discussion on neurosis—and a conclusion on "psychiatry, philosophy, and religion." This last part states the truths of faith and the principles of a sound philosophy of human nature. It remains questionable whether anyone, psychiatrist or patient, will be able to link up these theses with the concrete situation of the individual. To read these pages leads to the notion that a fully developed religious life will prevent or cure mental troubles. But everybody knows too well that this is not so.

While this book may be said, on the whole, to prove useful, in spite of some serious deficiencies, it is still not the kind of book that is needed.

RUDOLPH ALLERS

THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA: PROCEEDINGS OF THE EIGHTH ANNUAL CONVENTION. Union City, N. J.: *The Sign* (office of Secretary, *CTSA*), 1953. Pp. 216. $2.00.

The annual conventions of the Catholic Theological Society of America, organized in 1946, have been the occasion of many scholarly and interesting papers and discussions on theological topics of current interest; and the members of the Society justly regard the published proceedings of these meetings as a distinguished contribution to sacred science. The most recent volume, containing an account of the eighth annual convention, held in Baltimore in June, 1953, is undoubtedly one of the best of this series, both in the importance of the topics it presents and in the scholarship it manifests.

This volume contains five papers read at the convention—two of considerable length, given at the general sessions, and three much briefer, given at elective seminars. A summary of the discussions and comments that followed each paper is also given.

The first paper, entitled "A Survey of Protestant Theology in our own Day," was presented by Fr. Gustave Weigel, S.J. He begins by quoting Pope Pius XII (in *Humani generis*) to the effect that Catholic theologians and philosophers have an obligation to acquire a thorough understanding of the erroneous notions of the day. "Above all," says Father Weigel, "a Catholic theologian must be warned against the easy fallacy that a study of the first reformers, especially as synthetically presented by Bellarmine or Suarez, will give him an understanding of present Protestant theology."

Father Weigel divides Protestant theologies into three large sections, which can be labeled Left, Right and Center. Thus, under the first division he places Neo-Liberalism, subdivided into Neo-Naturalism (which depicts God as an impersonal reality) and Personalism (which acknowledges a personal Deity). In the Center group he puts Anglo-Catholics, and also those whose theological system can be called Neo-Orthodoxy, such as Karl Barth and Emil Brunner. Reinhold Niebuhr and Paul Tillich are also classified in this group. The Right is made up of Orthodox Evangelists, as well as the Witnesses of Jehovah, the Seventh Day Adventists and the Christian Scientists. However, Father Weigel warns us, we must not consider a Protestant theologian as necessarily representing the belief of his church, since one and the same church contains theologians of all tendencies.

Fr. George Shea, S.T.D., contributes the second of the longer papers, entitled "A Survey of the Theology of Sacramental Grace." In this very complete study Father Shea first presents the doctrine of St. Thomas on sacramental grace, and then divides into five classes the various views that have been proposed as interpretations of the teaching of the Angelic Doctor: (1) sacramental graces are special habits, originating from sanctifying grace but distinct from it and from the virtues and gifts; (2) sacramental graces are special habits, distinct from, prior to and independent of, sanctifying grace and the virtues and gifts; (3) sacramental grace adds above the grace of the virtues and gifts an actual divine aid; (4) sacramental grace consists in the right or title to receive from God at opportune times actual graces and other gifts, proportioned to the proper end of each sacrament; (5) sacramental grace is an intrinsic modality perfecting sanctifying grace, including a right to receive at opportune times actual graces for the purpose of duly attaining the end proper to the sacrament.

Father Shea believes that, while the intimate nature of sacramental grace may as yet elude accurate analysis, we should nevertheless preach in season and out of season that "conveying a right to special actual graces, sacramental grace guarantees to us God's unfailing assistance proportioned to the sacramental end to be attained."

In the first of the seminar papers, Fr. John E. Murphy treats of "Detraction in Public Life." He believes that the hidden failings of a civil official or of a candidate for political office may be revealed to the extent that they affect his effectiveness in public life. Some of those who commented on the paper were of the opinion that the candidate for office gives an implicit permission to his opponents to reveal all his faults. Others, however, held that the revelation of some past sin no longer affecting his present status should not be allowed, even in the heat of a political campaign.

In a paper entitled "The Seminary Course in Convert Work," Fr. John McGinn, C.S.P., urges that such a course be given in all seminaries, and explains how it is conducted for the Paulist seminarians. He states that this course should contain, in addition to the technical training in Apologetics, the treatment of the art of convert-making, emphasizing the tact, the patience and the understanding required for this apostolic work.

Fr. W. McManus, of the NCWC Educational Department, discussing "Distributive Justice and Aid to Education," proposes a number of questions on this subject, such as the exact nature of the private (or parochial) school's right to governmental subsidy. The *Proceedings* also carries an excellent explanation of the legal status of the matter by Fr. Thomas Martin, S.T.D., who quoted from an article in the *University of Chicago Law Review* by Professor Wilbur G. Katz, stating that it is not aid to religion, such as is forbidden by the First Amendment, to apply tax funds toward the cost of education in public and private schools without discrimination.

This volume also contains the presidential address of Msgr. John Fearns, listing the pronouncements of Pope Pius XII of a doctrinal character. Monsignor Fearns summarizes these many pronouncements under the dominant doctrine of "The Church as unifying influence binding man to God and to his fellow men."

This work can justly be regarded as a necessary addition to every theological library in America.

FRANCIS J. CONNELL, C.SS.R.